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GRADUATE SCHOOL

Thesis

A HISTORY OF RELIGIOUS EDUCATION

IN

NEW ZEALAND

Submitted by

Robert Blair

(B.R.E., Boston University, 1923)

In partial fulfilment of requirements for

the degree of Master of Arts

1928

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i

ANALYTICAL OUTLINE

Page

INTRODUCTORY

Indicating the general scope and purpose of the Thesis 1

CHAPTER I

Hawaiki: The Traditional Home of the Maori and the
Polynesian Explorers. 8

CHAPTER II

The great European discoverers and seers -

Tasman to Marsden. 17

A. The magnitude of the Pacific with some
of her problems suggested. 17

B. The early Explorers and their
contribution. 19

1. The Pakeha Discoverer of New
Zealand - Abel Janszoon
Tasman and his times 19

2. Captain James Cook - the re-
discoverer, an estimate of
his life and work. 21

CHAPTER I

Indication the general scope and nature of the study

CHAPTER II

History of the American Indian

Prehistoric period

CHAPTER III

The great Southwest and the Southwest

Southwest and Southwest

A. The Southwest of the Southwest

of the Southwest and Southwest

B. The Southwest and Southwest

Southwest and Southwest

C. The Southwest and Southwest

Southwest and Southwest

Southwest and Southwest

D. Southwest and Southwest

Southwest and Southwest

Southwest and Southwest

3. The French Explorers -

De Surville and Marion

Du Fresne

23

C. The beginnings of trade and settlement-

the baneful effect upon the natives.

24

CHAPTER III

The Missionary Period -

Marsden to Selwyn.

29

A. New Zealand's Missionary Pioneer -

Samuel Marsden - an evaluation of

his life, work, and times.

29

1. His early associates, Hall, the

shipbuilder; King, the flax-

dresser, and Kendall, the

schoolmaster.

31

2. The great adventure.

33

3. A significant achievement - re-

conciliation.

34

4. The return to Sydney.

35

5. An epitome of subsequent develop-

ments. Wesleyan beginnings -

Henry Williams.

35

B. The Scottish pioneers -

Arrival and settlement.

37

1. Birth of the Presbyterian Church.

38

Page

2. Arrival of the first Lieutenant-Governor - Hobson.	38
3. The Treaty of Waitangi.	39
4. The appointment of Bishop Selwyn.	39

CHAPTER IV

The Period of Organization to the Adoption of the National Education Act, 1877.	41
A. Bishop Selwyn.	41
1. The Church of England Constitution of 1857.	42
2. Robert Ward and Primitive Methodism.	42
3. The Otago Pioneers.	43
4. The Canterbury Pilgrims.	43
B. Early native education traced.	44
1. The vicissitudes of the evolution.	45
2. The Native Schools Act of 1867 - Its Provisions.	46
C. The Provincial Systems of Primary Education.	47
1. The Pioneering Work of Auckland.	48
2. Beginnings in Taranaki.	49
3. Wellington's Common Schools.	50

Index

- 2. Arrival of the first immigrants - 28
- 3. The work of the first immigrants - 29
- 4. The establishment of the first schools - 30

CHAPTER IV

- 1. The period of preparation for the adoption of the National Education Act, 1877. 41
- 2. The period of preparation for the adoption of the National Education Act, 1877. 42
- 3. The period of preparation for the adoption of the National Education Act, 1877. 43
- 4. The period of preparation for the adoption of the National Education Act, 1877. 44
- 5. The period of preparation for the adoption of the National Education Act, 1877. 45
- 6. The period of preparation for the adoption of the National Education Act, 1877. 46
- 7. The period of preparation for the adoption of the National Education Act, 1877. 47
- 8. The period of preparation for the adoption of the National Education Act, 1877. 48
- 9. The period of preparation for the adoption of the National Education Act, 1877. 49
- 10. The period of preparation for the adoption of the National Education Act, 1877. 50
- 11. The period of preparation for the adoption of the National Education Act, 1877. 51
- 12. The period of preparation for the adoption of the National Education Act, 1877. 52
- 13. The period of preparation for the adoption of the National Education Act, 1877. 53
- 14. The period of preparation for the adoption of the National Education Act, 1877. 54
- 15. The period of preparation for the adoption of the National Education Act, 1877. 55
- 16. The period of preparation for the adoption of the National Education Act, 1877. 56
- 17. The period of preparation for the adoption of the National Education Act, 1877. 57
- 18. The period of preparation for the adoption of the National Education Act, 1877. 58
- 19. The period of preparation for the adoption of the National Education Act, 1877. 59
- 20. The period of preparation for the adoption of the National Education Act, 1877. 60

	<u>Page</u>
4. New Departures in Hawke's Bay.	50
5. Nelson's Contribution - Marlborough's Secular System.	50
6. The Church and Education in Canterbury.	51
7. Foundations "well and truly laid" in Otago.	52
D. Educational Statistics of 1867.	53
E. The Maori Wars and After.	55
1. The Maori King Movement.	55
2. The grievances that led to wars.	56
a. Effect of inter-tribal wars and feuds.	57
b. The unrestricted sale of liquor.	57
c. The onward march of Pakeha Settlement.	57
d. Lack of consideration shown by settlers and officials.	57
3. Friction in Taranaki - War.	58
4. The Waikato Outbreak and its fearful sequel.	59
5. Loyalty to Queen and Church.	61
6. The effect of war on education and generally.	62
F. The Era of Gold - Southern prosperity.	62

1900

1. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the House of Representatives, on the 12th of March, 1900.
2. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the Senate, on the 12th of March, 1900.
3. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the House of Representatives, on the 12th of March, 1900.
4. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the Senate, on the 12th of March, 1900.
5. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the House of Representatives, on the 12th of March, 1900.
6. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the Senate, on the 12th of March, 1900.
7. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the House of Representatives, on the 12th of March, 1900.
8. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the Senate, on the 12th of March, 1900.
9. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the House of Representatives, on the 12th of March, 1900.
10. The report of the Committee on the subject of the proposed amendment to the Constitution of the United States, as passed by the Senate, on the 12th of March, 1900.

1. The beginnings of Secondary
and Higher Education. 63
 - a. St. John's College-Auckland. 63
 - b. Christ's College, Christ-
church and Nelson College. 64
 - c. The origin of Otago Univer-
sity and evolution of
University of New Zealand. 64
2. The Presbyterian Church - Beginning
of Theological Training. 64
3. The Methodist Church - Reopening
of Three Kings College. 65

CHAPTER V

- The Period of Growth and Development from 1877 to
the present. 67
- A. A half-century of progress. 67
 1. Effects of industrial revolution
and scientific investigation. 67
 2. Evolution of "free secular and com-
pulsory" System of General
Education. 67
 3. The Work of the Royal Commission
on University Education. 73
 - B. Religious Education from 1877 to 1927. 73

1. The development of the subject	10
2. The development of the subject	11
3. The development of the subject	12
4. The development of the subject	13
5. The development of the subject	14
6. The development of the subject	15
7. The development of the subject	16
8. The development of the subject	17
9. The development of the subject	18
10. The development of the subject	19

CHAPTER V

1. The development of the subject	20
2. The development of the subject	21
3. The development of the subject	22
4. The development of the subject	23
5. The development of the subject	24
6. The development of the subject	25
7. The development of the subject	26
8. The development of the subject	27
9. The development of the subject	28
10. The development of the subject	29

1. Secular System placed onus for Religious Education on Home and Church.	73
2. The trend of development.	75
a. Increasing attention to children and young people in regular church services.	75
b. The contribution made by the Minister's Bible Class.	75
c. The Sunday School as the teaching arm of the Church.	75
d. The co-operative Bible Class Movement. Its origin and growth.	76
e. Auxiliary Agencies.	76
3. The real task and its problems.	76
4. The possibilities of the National Council of Religious Education.	78
5. The New Zealand Missionary Conference, and its promise.	78
C. New Zealand's internal and external tasks.	80
CONCLUSION	85

1. Social System of the State	1
2. The State of Development	2
3. The State of Development	3
4. The State of Development	4
5. The State of Development	5
6. The State of Development	6
7. The State of Development	7
8. The State of Development	8
9. The State of Development	9
10. The State of Development	10
11. The State of Development	11
12. The State of Development	12
13. The State of Development	13
14. The State of Development	14
15. The State of Development	15
16. The State of Development	16
17. The State of Development	17
18. The State of Development	18
19. The State of Development	19
20. The State of Development	20
21. The State of Development	21
22. The State of Development	22
23. The State of Development	23
24. The State of Development	24
25. The State of Development	25
26. The State of Development	26
27. The State of Development	27
28. The State of Development	28
29. The State of Development	29
30. The State of Development	30
31. The State of Development	31
32. The State of Development	32
33. The State of Development	33
34. The State of Development	34
35. The State of Development	35
36. The State of Development	36
37. The State of Development	37
38. The State of Development	38
39. The State of Development	39
40. The State of Development	40
41. The State of Development	41
42. The State of Development	42
43. The State of Development	43
44. The State of Development	44
45. The State of Development	45
46. The State of Development	46
47. The State of Development	47
48. The State of Development	48
49. The State of Development	49
50. The State of Development	50
51. The State of Development	51
52. The State of Development	52
53. The State of Development	53
54. The State of Development	54
55. The State of Development	55
56. The State of Development	56
57. The State of Development	57
58. The State of Development	58
59. The State of Development	59
60. The State of Development	60
61. The State of Development	61
62. The State of Development	62
63. The State of Development	63
64. The State of Development	64
65. The State of Development	65
66. The State of Development	66
67. The State of Development	67
68. The State of Development	68
69. The State of Development	69
70. The State of Development	70
71. The State of Development	71
72. The State of Development	72
73. The State of Development	73
74. The State of Development	74
75. The State of Development	75
76. The State of Development	76
77. The State of Development	77
78. The State of Development	78
79. The State of Development	79
80. The State of Development	80
81. The State of Development	81
82. The State of Development	82
83. The State of Development	83
84. The State of Development	84
85. The State of Development	85
86. The State of Development	86
87. The State of Development	87
88. The State of Development	88
89. The State of Development	89
90. The State of Development	90
91. The State of Development	91
92. The State of Development	92
93. The State of Development	93
94. The State of Development	94
95. The State of Development	95
96. The State of Development	96
97. The State of Development	97
98. The State of Development	98
99. The State of Development	99
100. The State of Development	100

MAPS AND ILLUSTRATIONS

	Page
Typical New Zealand Scenery-----	Frontispiece
Rarotonga Genealogies-----	110
Oceania-----	111
Maori War-Canoe-----	112
Images used as temporary shrines for Spirit-Gods--	113
Maori Chief, Polynesian Type-----	114
A Maori Tiki-----	115
Map of the Pacific-----	116
Tasman's Map Showing the New Zealand Coast-----	117
Captain Cook-----	118
Captain Cook's Map of New Zealand-----	119
Reverend Samuel Marsden-----	120
Landing of Samuel Marsden at Bay of Islands-----	121
The Marsden Cross, Oihi, Bay of Islands-----	122
Henry Williams at Waitangi-----	123
Bishop Selwyn-----	124
First Church of Otago-----	125
The City of Dunedin, South Island-----	126
Christchurch, the City of the Plains, South Is.--	127
Map of New Zealand-----	128
Entrance to the beautiful Waitemata Harbour-----	129
Wellington, the Capital City of New Zealand-----	130

INDEX AND ILLUSTRATIONS

Page

General Introduction	1
Chapter I. The History of the Island	15
Chapter II. The Physical Features of the Island	35
Chapter III. The Climate of the Island	55
Chapter IV. The Flora and Fauna of the Island	75
Chapter V. The People of the Island	95
Chapter VI. The History of the Island	115
Chapter VII. The Physical Features of the Island	135
Chapter VIII. The Climate of the Island	155
Chapter IX. The Flora and Fauna of the Island	175
Chapter X. The People of the Island	195
Chapter XI. The History of the Island	215
Chapter XII. The Physical Features of the Island	235
Chapter XIII. The Climate of the Island	255
Chapter XIV. The Flora and Fauna of the Island	275
Chapter XV. The People of the Island	295
Chapter XVI. The History of the Island	315
Chapter XVII. The Physical Features of the Island	335
Chapter XVIII. The Climate of the Island	355
Chapter XIX. The Flora and Fauna of the Island	375
Chapter XX. The People of the Island	395
Chapter XXI. The History of the Island	415
Chapter XXII. The Physical Features of the Island	435
Chapter XXIII. The Climate of the Island	455
Chapter XXIV. The Flora and Fauna of the Island	475
Chapter XXV. The People of the Island	495
Chapter XXVI. The History of the Island	515
Chapter XXVII. The Physical Features of the Island	535
Chapter XXVIII. The Climate of the Island	555
Chapter XXIX. The Flora and Fauna of the Island	575
Chapter XXX. The People of the Island	595
Chapter XXXI. The History of the Island	615
Chapter XXXII. The Physical Features of the Island	635
Chapter XXXIII. The Climate of the Island	655
Chapter XXXIV. The Flora and Fauna of the Island	675
Chapter XXXV. The People of the Island	695
Chapter XXXVI. The History of the Island	715
Chapter XXXVII. The Physical Features of the Island	735
Chapter XXXVIII. The Climate of the Island	755
Chapter XXXIX. The Flora and Fauna of the Island	775
Chapter XL. The People of the Island	795
Chapter XLI. The History of the Island	815
Chapter XLII. The Physical Features of the Island	835
Chapter XLIII. The Climate of the Island	855
Chapter XLIV. The Flora and Fauna of the Island	875
Chapter XLV. The People of the Island	895
Chapter XLVI. The History of the Island	915
Chapter XLVII. The Physical Features of the Island	935
Chapter XLVIII. The Climate of the Island	955
Chapter XLIX. The Flora and Fauna of the Island	975
Chapter L. The People of the Island	995

Page

Reverend D. M. Stuart, D.D.-----	131
A Maori Chief of the Old School-----	132
A Maori With Tattooed Face-----	133
University of Otago-----	134
St. Andrew's Church, Dunedin-----	135
Knox College, Dunedin-----	136
Dr. John R. Mott-----	137
Map of the World-----	138

Page

Reverend R. E. Stewart, D.D.	131
A Short History of the Old Colony	132
A Short History of the Old Colony	133
University of Virginia	134
St. Andrew's School, Scotland	135
St. John's School, Jamaica	136
St. John's School, Jamaica	137
St. John's School, Jamaica	138

TABLES AND DIAGRAMS

	Page
First Report on Schools in Dunedin District	
1856-1857-----	53
Provincial Appropriations and Number of	
Scholars in 1867-----	54
Death Rates of Various Countries-----	72
Specified Religions-----	82
The Growth of Population-----	83

TABLES AND FIGURES

Page

First Report on Schools in the District	1
1890-1891	2
Provincial Organizations and their work	3
Population in 1897	4
Health Board at various times	5
Sanitary Statistics	6
The Growth of Population	7



TYPICAL NEW ZEALAND SCENERY

THE UNIVERSITY OF CHICAGO

PROLOGUE

NEW ZEALAND

God girt her about with the surges,
And winds of the masterless deep,
With tumult that rouses and urges
Quick billows to sparkle and leap;
He filled from the life of their motion
Her nostrils with breath of the sea
And gave her afar in the ocean
A citadel free.

Her never the fever-mists shrouding
Nor blasts of the desert-wind blight,
Nor pall of drear smoke overclouding
Toil's merciless cities of night,
But her Sun-God wings shafts from his quiver
Over hills that are pasturelands fair
By shores where each league hath its river
And life thrills the air.

Her beauty abides in all changes
O'er isles where the palm meets the pine,
Where torrents sweep cold from white ranges
To coasts of the fern-tree and vine,
Till the voices of streams that rushed waking
The gorges hoarse cataracts fill
Are lost in the roar of seas breaking,
The sound never still.

Her youth is made heir of the ages,
Her children are freeman and peers,
Plain workers, yet sure of the wages
Slow destiny pays with the years;
Though little and latest their nation
Yet this they have won without sword
That woman with man shall have station,
The toiler be lord.

THE SONG

God first met about with the surges,
And winds of the Westland breeze,
With tumult that rages and rages,
Which blows to the north and sea;
He filled from the life of their nation,
Her nostrils with breath of the sea,
And gave her after in the ocean,
A blessed tree.

Her never the fever-blaze of morning,
Nor blazes of the heart-wind night,
For call of great smoke overclouding,
Till a morning of light,
But her heart-bleed which sends from his river,
Over hills that are past the sea,
By whose shore each leaves half the river,
And life thrills the air.

Her beauty added in all changes,
Of her lines when the pain meets the mind,
There comes a new light from the heart,
To come of the heart-true and wine,
Till the voice of strength that rings, saying,
The power of the heart is still,
Are lost in the rest of each breathing,
The sound never still.

Her youth is made felt of the sea,
Her children are freedom and peace,
Again workers, yet sure of the sea,
Slow beating with the waves;
Though little and least their nation,
Yet this they have won without sword,
That women with men shall have station,
The better be told.

Far away from gaunt multitudes striving,
Far away from grey misery's dearth,
They are building with patient contriving
A kindlier realm on the earth
Where pity worn age shall environ,
Where the young start abreast in the race,
Nor shall Fate with a gauntlet of iron
Smite Poverty's face.

Peaks piercing the silence of heaven,
Snows gleaming in luminous space,
See her waves round a hemisphere driven
Fling their crests to the winds as they race;
And the stars watch her lamp newly lighted
And its beams shot afar o'er the sea
With a light of old wrongs at length righted
By men who are free.

William Pember Reeves.

A HISTORY OF RELIGIOUS EDUCATION

IN

NEW ZEALAND

INTRODUCTORY

It is the writer's purpose to approach this significant theme from the genetic and philosophic angles with the interpretive elements dominating. So far as is known no serious attempt has been made hitherto, to gain such a comprehensive and balanced view of the origin, out-working, and present status of Religious Education in New Zealand as this statement will attempt. Thus far New Zealand's Religious History has been largely overshadowed in that of the older countries and especially of the Homeland, and, unconsciously this has led to a misconception of history as something which had been enacted in the dim and distant past but with no vital, necessary or useful function in the present.

The tendency to enshroud Religious Education and enshrine it in monuments, traditions, and great names of the past must be obviated. The work of the past will be accepted as in measure intrinsic, but as largely instrumental to higher values in the present and future.

Much valuable work has been accomplished from many points of view by independent investigators and denominational

INTRODUCTION

It is the writer's purpose to approach this subject from the scientific and philosophical angles with the intention of presenting a balanced and impartial view of the origin, growth, and present status of Religious Education in New Zealand as this statement will attempt. Thus far New Zealand's Religious History has been largely overshadowed in that of the older countries and especially of the Home Land, and, unconsciously this has led to a misconception of history as something which has been enacted in the dim and distant past but with no vital, necessary or useful function in the present.

The tendency to attribute Religious Education and examine it in monuments, traditions, and great names of the past must be avoided. The work of the past will be accepted as a measure of the present, but as largely insignificant to higher values in the present and future. Much valuable work has been accomplished from many points of view by independent investigators and demonstrators

authorities and the writer's task will be to synthesize the available material in the light of present status and future plans.

Hence, general and church historians and educationists will be used in so far as their work seems valuable or valid for our purpose.

Standing as she does far from the centre of things, New Zealand requires to be kept in close and helpful touch with the great creative centres of thought and expression; failing this there is a tendency to become insular or self-satisfied with her own particular scheme of life. This consideration should not, however, blind us to the fact that "History is to society what memory is to the individual"¹ and that the surest guidance and most helpful plans may grow out of the store of experience furnished by past strivings and achievement in a given environment.

As the centenary of organized European settlement and establishment as a British possession approach, it is fitting that our people and especially our leaders should spend some time in retrospect and prospect in order that the lessons of the past may be grasped and correlated and plans made for still greater achievements.

With approximately 85 per cent of the population born within the Dominion it becomes increasingly imperative to proper understanding and interpretation that the Country's past history, present status and significance, both as self-

¹

Condliffe, J. B., - A Short History of New Zealand - Introduction VI.

authorities and the writer's task will be to synthesize
the available material in the light of present status and
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History, general and church historians and ecclesiologists
will be used in as far as their work seems valuable or valid
for our purpose.

Standing as we do far from the centre of things,
New Zealand requires to be kept in close and helpful touch
with the great creative centres of thought and expression;
failing this there is a tendency to become isolated or self-
satisfied with her own particular scheme of life. This con-
sideration should not, however, blind us to the fact that
"History is to society what memory is to the individual"
and that the greatest guidance and most helpful plans may grow
out of the store of experience furnished by past struggles
and achievement in a given environment.

As the necessity of organized European settlement and
civilization as a British possession advanced, it is fitting
that our people and especially our leaders should spend some
time in retrospect and prospect in order that the lessons of
the past may be grasped and correlated and plans made for
still greater achievements.

With approximately 85 per cent of the population born
within the Dominion it becomes increasingly imperative to
proper understanding and interpretation that the country's
past history, present status and significance, both as self-

determining member of a great commonwealth of Nations and in relation to the whole world should be clearly appreciated.

Because of her natural wonders and beauty "set like a gem in the heart of the sea", her rich agricultural and pastoral possibilities, her promise of leadership in solving social and economic problems and in evolving newer educational and religious standards, New Zealand bids fair to become one of the world's great research laboratories in bringing about the better order to which all right-thinking people aspire.

History is first lived, then written, and the two fundamental principles of continuity and development in human affairs must be grasped, interpreted, and applied as suggesting the various stages of spiritual, intellectual, and general progress. That young New Zealanders require to have this historic sense cultivated especially in relation to our institutions and everyday experiences, is obvious to their present leaders.

The case is well put by Dr. J. Hight in his excellent introduction to Condliffe's "A Short History of New Zealand". A history is a powerful aid in developing a social mind or sense in the young citizen, and a sure foundation for love of country and willingness to serve it. It is often a more convenient factor than general history in the intellectual and moral training of young people, because of the greater proximity or intimacy of the facts, the small stage on which

to determine whether or not a direct comparison of the two is in relation to the whole world should be clearly understood.

Because of her natural wonder and beauty "not like a gem in the heart of the sea", her rich agricultural and pastoral possibilities, her promise of leadership in solving social and economic problems and in solving every education and religious standard, her English side left to become one of the world's great research laboratories in bringing about the better order to which all right-thinking people aspire.

History is first lived, then written, and the two fundamental principles of continuity and development in human efforts must be created, interpreted, and applied as suggestions in the various stages of spiritual, intellectual, and personal progress. Our young New Zealanders realize to have this historic sense cultivated especially in relation to our last traditions and everyday circumstances, is essential to their present leaders.

The same is well put by Dr. C. Wright in his excellent introduction to Cornhill's "A Short History of New Zealand". A history is a powerful aid in developing a social mind or sense in the young citizen, and a this foundation for love of country and willingness to serve it. It is often a more convenient factor than general history in the intellectual and social training of young people, because of the greater proximity or intimacy of the facts, the small stage on which

the drama unfolds itself and the comparative absence of conflicting dynastic, ecclesiastical, racial, and other motives that complicate the study of human conduct in older lands."

It is this more human aspect of history, with its core in religious development, in which we are specially interested.

This is designed to be infinitely more than a chronicle of past politics or past religious conflicts; it relates to the manifold activities of life growing out of the great determining factors, heredity, environment, and ideals. It has been suggested that from her comparative homogeneity, isolation, and productivity, New Zealand might well become a great world laboratory. She might also be used to epitomize human history.

Primitive life in its various stages is well exemplified in the Maoris, while European civilization has brought the pastoral, agricultural, industrial, and general cultural stages in order.

So fast has been the development that there are many still living who remember the "good old" pioneering days and are able to relate these to the great modern developments. In other words the thing that has taken centuries to accomplish in the older lands has in this younger country happened "overnight". This spells great opportunity and responsibility as it is demonstrated that we are much less creatures of social, economic, and religious circumstances than was hitherto supposed.

The general plan of this Thesis will be simple. It

the three united fronts and the comparative absence of
conflicting economic, social, racial, and other motives
that complicate the study of human conduct in other lands."
It is this more or less aspect of history, with its core
in religious development, to which we are especially interested.
This is because to be fully aware of the human condition
of past politics or social conditions is essential; it relates to the
entire evolution of life growing out of the great determin-
ing factors, heredity, environment, and chance. It has been
suggested that from our comparative homogeneity, isolation,
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still living who remember the "good old" pioneering days and
are able to relate them to the great modern developments.
In other words the Maori that has taken centuries to accomplish
in the other lands has in this younger country happened "over
night". This affords great opportunity and responsibility as
it is recognized that we are much less creatures of social,
economic, and religious circumstances than was primitive man.
The general plan of this thesis will be simple. It

will open with a brief discussion of Hawaiki, the traditional home of the Maori; then will be suggested the wonderful contribution made by the Polynesian navigators and explorers, 650 - 1250 A.D.

A section will be given to Ao-Tea-Roa - (The Long White Cloud) - New Zealand and her original inhabitants especially from the point of view of their religious development and beliefs.

The work of the great European discoverers and seers, Tasman, 1642, to Marsden, 1814, will be noted and the effect of the incursion of the Old World into the New in navigator, pirate, trader, official, and missionary will at once suggest some of the problems to be dealt with and the main lines of retardation and development.

From this point the Theme will open up under three major divisions:

The Missionary Period - from the landing of the Reverend Samuel Marsden to the appointment of Bishop Selwyn.

The Period of Organization - extending to the passing of the National Education Act, 1877.

The long period of growth and development from 1877 to the present.

The work of the Church of England at first through the Church Missionary Society and later through the Organized Church in New Zealand will form the background for our study and into this

will open with a brief discussion of New Zealand, the traditional
 home of the Maori; then will be presented the historical con-
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 (White Maori) - the Maori and the original inhabitants of
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The Missionary Period - from the landing of
 the Reverend Samuel Marsden to the appointment
 of Bishop Halliday.
 The Period of Organisation - extending to the
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 The later period of growth and development from
 1877 to the present.

The work of the Church of New Zealand at first
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may be woven the significant Contributions
of the Major Denominations.

Illustrative materials in the form of maps,
pictures, and graphic representation should
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CHAPTER I

HAWAIIKI : THE TRADITIONAL HOME

OF THE MAORI AND THE POLYNESIAN EXPLORERS

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HAWAIIKI: THE TRADITIONAL HOME OF THE MAORI AND THE POLYNESIAN EXPLORERS

All great races glory in their past and in this the Maoris, the native race of New Zealand, are not exceptional. When the first European contacts were made in 1642 these noble people were already highly developed and well established in the land.

The question as to how they came there and when, opens up a vast field which we shall touch only in so far as seems necessary to provide a background for the significant developments to follow.

Henceforth the lot of Maori and Pakeha are to be cast together and just as many elements have entered into the up-building of the British Peoples leading to new strength and virility may we not hope that this later fusion will bring together such elements as shall tend to produce in New Zealand a type different from and more virile than any of the parent stems.

Such sources as: Elsdon Best; The Maori As He Was; Sir George Grey; Polynesian Mythology; S. Percy Smith; Hawaii; and W. Pember Reeves; The Long White Cloud; give detailed data as to Maori Tradition and Legend and although much has been done there are many gaps to be bridged and many competent anthropologists and ethnologists are still at work collecting and sifting the evidence and evolving theories.

THE MAORI AND THE POLYNESIAN
HABIT: THE TRADITIONAL PAST

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Herewith the lot of Maori and Tahiti are to be met
together and that an easy element have entered into the up-
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Such progress as Maori and Tahiti have made
Sir George Grey, Polynesian Mythology; A. H. Reade, Maori
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collecting and sifting the evidence and evolving theories.

The subjoined maps showing Oceania: the traditional routes of migrations and the magnitude and bounds of the Pacific Ocean will indicate something of the distances to be traversed and the hardships to be endured by these hardy explorers, marking them as among the greatest navigators the world has seen.

Originally, the Maoris had no written language and it is only of late years that the history of these voyages has been pieced together from their unwritten traditions.

"The words they used were not written down until the early missionaries anxious to print the Bible for them in their own tongue, made a careful study of their speech and collected their words and sayings. In 1820 Mr. Kendall, the missionary schoolmaster, took two chiefs, Hongi and Waikato, with him to England, and there, with the help of Professor Lee of the University of Cambridge, arranged the grammar and the language in written form."¹

But although there were no written records,

"Every well-born Maori took pride in being able to recite the names of his forefathers, from his father and grandfather, back through generation after generation for hundreds of years. The boys of each tribe were carefully and thoroughly taught by the wise old men until they had learned by heart not only the names of their own ancestors and the stories connected with such, but also hundreds of songs, proverbs, incantations, and dying messages left by the great heroes of the past. In this way they trained their memories to an extent that puts us lazy Pakehas to shame."²

The subjoined Raratonga genealogies reaching back to 1250 A.D. from 1900 are typical.

The period from 650 - 1250 A.D. is enshrouded in shadow and mystery and the best account we have of it is

¹Condliffe, J. B. - A Short History of New Zealand, p.2.

²Ibid, p.3

The subject maps showing Oceania: the traditional

routes of migrations and the settlements and points of the Pacific Ocean will indicate something of the distances to be traversed and the hardships to be endured by those early explorers, sailing then as now the greatest navigators the world has seen.

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The subject Oceania: knowledge reaching back

to 1850 A.D. from 1850 are typical.

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1850 A.D. - A Short History of New Zealand, p. 2.

that by S. Percy Smith, (founder of the Polynesian Society), in his Hawaiki: the original home of the Maori. He suggests that, about the year 475 B.C. because of serious ethnic troubles the forefathers of the whole eastern Pacific group, including the Maoris, left their original home in some part of Asia, more remotely the Central Asian Plateau and later, India, on a series of migrations and explorations. This theory is now well established and generally accepted.

At first, land migrations and later ocean voyages would be undertaken in terms of plentiful supplies of food and favorable weather conditions. Thus circumstances seemed to point eastward and southward until the whole eastern Pacific was compassed. (See map for various migrations.) When the early European explorers and settlers asked the old Maoris where their people had come from originally they replied in this vague way "from the great distance, the far away places, the gathering place of souls, from Hawaiki." ¹

The following statement by a noted authority on New Zealand ² will suffice to close this part of the narrative.

"The traditions say that the Maori Pilgrim Fathers left the island of Hawaiki for New Zealand about the beginning of the fifteenth century. Hawaiki is probably one of the "shores of old romance". Other Polynesian races also claim to have come thence. Mr. Percy Smith gives good reasons for the suggestion that the ancestors of the Maori migrated from the Society Islands and from Raratonga, and that their principal migration took place five hundred years ago. It seems likely enough, however,

¹Quoted by Condliffe - A Short History of New Zealand, p.4.

²Reeves, W. Pember - The Long White Cloud, p. 49.

that by S. Percy Smith, (founder of the Polyneesian Society), in his *Hawaii: the original home of the Maori*. He suggests that about the year 475 A.D. because of serious storms troubled the inhabitants of the whole eastern Pacific group, including the Maori, left their original home in some part of Asia, more remotely the Central Asian plateau and later, India, on a series of migrations and expeditions. This theory is now well established and generally accepted.

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that previous immigrants had gone before them-----. The two most famous of the great double canoes of the Maori Settlers were the Arawa, (shark), and the Tainui, (flood-tide). On board thereof, with the men, women, and children, were brought dogs, rats, the gourd and taro root, and the invaluable kumera or sweet potato-----. It will be safe to say that the Maori Colonists landed at different points and at widely different dates, and that later immigrants sometimes drove earlier comers inland or southward."

It is probably wise to add that more often many small bands of new arrivals sought out suitable unoccupied territory and there established themselves. This would account for the tribal system that grew up.

With pardonable hyperbole these navigators claimed to have "visited every part on earth", and authorities are agreed that "the list of islands which they discovered and settled between 650 A.D. and 1250 A.D. includes the New Hebrides, Hawaii, Tonga, Samoa, the Marquesas, Paumotus, Society Islands, Austral Islands, Raratonga, and New Zealand.

They even visited a land away to the south, "a foggy, misty, and dark place not shone on by the sun."¹ After detailing the various voyages Mr. S. Percy Smith² asks,

"Who, after this, will deny to the Polynesians the honour that is their due as skilful and daring navigators? Here we find them boldly pushing out into the great unknown ocean in their frail canoes actuated by the love of adventure and discovery that characterizes our own race. Long before our ancestors had learnt to venture out of sight of land, these bold sailors had explored the Antarctic Seas, and traversed the Pacific Ocean from end to end.

Considering the means at their command - their lightly built canoes (sewn together with sinnet), the difficulty of provisioning the crews, the

¹Condliffe, J. B. - A Short History of New Zealand, p. 5.

²Hawaiki - pp. 178-179.

absence of any instruments to guide them - I feel justified in claiming for these bold navigators as high a place in the honour-roll as many of our own distinguished Arctic, Antarctic, or other explorers."

It will readily be appreciated that such an ancient, virile, and intelligent people had well crystallized customs and rather definite religious beliefs. More than any other, Sir George Grey, (third governor-in-chief of New Zealand) has been instrumental in elucidating these backgrounds. On his arrival in 1845 he found the British forces in constant conflict with the Maoris. "I soon perceived", he says, "that I could neither successfully govern, nor hope to conciliate, a numerous and turbulent people, with whose language, manners, customs, religion, and modes of thought I was quite unacquainted." This consideration led to much painstaking labour the result of which is embodied in his Polynesian Mythology. To attempt a detailed analysis or interpretation of such a complicated system of myth and legend is much beyond the scope of this thesis but the following data is suggested or presented as furnishing a background for Maori religious beliefs and practices.

The Maori was and is a profound believer in the Unseen and mysterious, and like the ancient Hebrews he had his stories of the Creation and deductions from these. The best account of Creation, according to the Maoris, is given by Grey, Polynesian Mythology, pp.¹- 41. The keynote of this is "men had but one

¹Grey, Sir George, Polynesian Mythology, Intro. p. VI.

THE FIRST OF THESE IS THE
SECOND IS THE
THIRD IS THE

THE FOURTH IS THE
THE FIFTH IS THE

THE SIXTH IS THE
THE SEVENTH IS THE

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THE TWENTY-FIRST IS THE

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THE TWENTY-THIRD IS THE

THE TWENTY-FOURTH IS THE
THE TWENTY-FIFTH IS THE

pair of primitive ancestors; they sprang from the vast heaven that exists above us, and from the earth which lies beneath us." Thus they were the children of Rangi and Papa springing from heaven and earth. These were the original source from which all created things originated. In the out-working of this fundamental belief the Polynesian arrived at his system of doctrine. "The Heavens above, the Earth beneath, and the Darkness under the Earth."¹ The souls of the privileged, as priests and chiefs went to Rangi from which had come down their ancestors, the fathers of the heroes:-

"for the souls of the common people there was in prospect no such lofty and serene abode. They could not hope to climb after death to the tenth heaven, where dwelt Rehua, the Lord of Loving-Kindness, attended by an innumerable host. Ancient of days was Rehua, with streaming hair. The lightning flashed from his arm-pits, great was his power, and to him the sick, the blind, and the sorrowful might pray."²

The underprivileged were doomed to Po or Darkness.

Following the death chant as the blood relations were marshalled in proper order, the soul started upon its long journey. It was customary to bring the dead with feet pointing to the North as the soul's course was supposed to lie in that direction - Land's End, the extreme northern part of New Zealand. To the Spirits' Leap the soul travelled by easy stages and prepared for the final "take off." At this place on the verge of a high cliff grew a peculiar tree named Pohutu-Kawa, (spray-sprinkled). To the dancing of reluctant

¹Reeves, W. P. - The Long White Cloud, p. 65.

²Ibid, p. 65.

shades and the barking of their dogs the spirits slid quietly down the root and disappeared in the cave below. Within the recesses of this was a river which all were impelled to cross by the help of the ferrywoman named Rohe. Any spirit that ate the food offered to it on the farther shore was doomed to remain in Hades. The spirit that was sufficiently discriminating to decline the food returned to its body and awoke. This latter was the Maori's interpretation of a trance. Both in heaven and in the underworld there was gradation, height upon height, and depth upon depth.

In the lowest and darkest reaches the soul lost consciousness, became a worm, returned to earth and died there. The good Presbyterian Doctrine of Election seemed to be firmly held: Eternal life was the heritage of the select few who ascended to Rangi and dwelt there.

As to whether or not the Maori was more than a Secularist "The Reverend James Stack, a most experienced student, says that he conceived of his Gods as something more than embodiments of power - as beings" interested in human affairs and able to see and hear from the highest of the heavens what took place on earth."¹

Speaking of the Maori's native ability and susceptibility to new ideas, Sir George Grey says,

"It must be further borne in mind that the native races who believed in these traditions are in no way deficient in intellect, and in no respect

¹Reeves, W. P. - The Long White Cloud, p. 71.

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inferior. E. J. - The Long White Cloud, p. VI.

incapable of receiving the truths of Christianity; on the contrary, they readily embrace its doctrines and submit to its rules. In our schools they stand a fair comparison with Europeans, and, when instructed in Christian truths, blush at their own former ignorance and superstitions, and look back with shame and loathing upon their previous state of wickedness and credulity; and yet for a great part of their lives have they, and for thousands of years before they were born have their forefathers, implicitly submitted themselves to those very superstitions, and followed those cruel and barborous rites."¹

These, then were the crude, capable, warlike cannibals with whom the first great group of European discoverers, representing three nations, had contact as the trail blazers for a higher form of civilization.

In the next chapter we shall attempt to note and evaluate the work of these brave men, as, largely unconscious it may be, they prepared the way for the herald of the Cross, that great Missionary Statesman, Samuel Marsden, with his characteristic message, "Behold, I bring you good tidings of great joy."² - Luke 2:10.

¹Polynesian Mythology, Preface XIV.

²Text of Samuel Marsden's first sermon at the Bay of Islands, Christmas Day 1814.

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Polynesian mythology, Volume IV.
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CHAPTER II

THE GREAT EUROPEAN DISCOVERERS

AND SEERS:

TASMAN TO MARSDEN

It is only within the last quarter century that leaders in world thought have really begun to appreciate the work that was done in these earlier times and the general foresight and vision of those who laid the foundations for still another New World.

And so what was to Robert Louis Stevenson, "The Desert of Solitude," has become for Basil Blackett "The Discovery of the Pacific," and for J. B. Condliffe "The Third Mediterranean in History".

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CHAPTER II

THE GREAT NORTHERN DISCOVERY

AND OTHERS

WILLIAM L. MARRAS

THE GREAT EUROPEAN DISCOVERERS AND SEERS :

TASMAN TO MARSDEN

We have already noted the courage and skill of the Polynesian Explorers, and now turn to the first contacts of Europe with these shores through a group of daring and able navigators and missionaries.

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A. It is only within the last quarter century that leaders in world thought have really begun to appreciate the work that was done in those earlier times and the general foresight and wisdom of those who laid the foundations for still another New World.

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THE GREAT EUROPEAN DISCOVERIES AND THE
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And so what was to Robert Louis Stevenson, "This
Heart of Mine", has become for Pearl Harbor "The Silence
of the Pacific", and for J. R. Connelley "The Third
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From the appended map of the Pacific it will readily be seen that the Pacific Ocean itself with its American, Australian, New Zealand, and Asiatic boundaries constitutes almost a hemisphere and dwarfs the Atlantic by comparison. From the population point of view it is safe to say that including India which is largely a Pacific problem, we have around these shores and scattered throughout these mighty waters, more than one half of the most industrious and capable people in the world.

So far as India, China, and Japan are concerned some part of this great population of eight hundred and fifty millions must from time to time migrate and the most likely destination is almost bound to be Australia, New Zealand, and the other islands of the Pacific. Australia with its three million square miles of territory has but six million inhabitants. "Japan is one-twentieth of the size of Australia and has ten times its population. In spite of its desert areas, Australia could certainly easily support twenty to twenty-five times its present population."¹ The case of New Zealand with her one hundred and three thousand square miles of territory and one million four hundred thousand inhabitants is almost equally inviting.

It was into this wonderfully potential environment that the early Explorers and Seers projected themselves working,

¹ Mathews, Basil - The Clash of Colour, p. 47.

Note: For further significant data on the Pacific the reader is referred to the above source, Chapter II.

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Reference: Hall - The Dawn of History, p. 47.
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it may be, blindly but surely to change the old established centre of gravity in human affairs from the Atlantic to the Pacific. It is therefore fitting, that, as in a very real sense, pioneers for the Kingdom the work and worth of these outstanding men should be briefly noted.

B. The early Explorers and their contribution.

Standing at the head of this noble list is

1. Abel Janszoon Tasman who discovered the Country and gave it its name in 1642. At this period the Dutch nation was at the height of its power, having thrown off the yoke of Spain as the English had done also by the shattering of the famous Armada. The English and Dutch were alike in their love of adventure and in their trading instincts and in both cases the comparative poverty and insularity of their countries led them to build up great commercial systems with nearby lands.

"When Sir Thomas Gresham, the great merchant who was the financial adviser of Queen Elizabeth, built the Royal Exchange in London in 1567, he did so in imitation and rivalry of the Bourse or Market-place at Antwerp. The Bank of Amsterdam, founded in 1611 as a means whereby Dutch merchants might change the various kinds of money they received in trade, was the first bank of its kind in the world. That fact is in itself proof of the variety and world-wide character of the Dutch trade."¹

In the year 1600 the epoch-making East India Company was formed by a group of London merchants. In 1602 the Dutch also formed such a company with contacts not only in India but in Java, various other islands, and the Cape of Good Hope.

¹Condliffe, J. B. - A Short History of New Zealand, p. 14.

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shared the comparative poverty and insularity of their countries

and then to build up great commercial systems with nearby lands.

When all things are considered, the great merchant who
 was the financial adviser of James Oglethorpe, built
 the colony of Georgia in 1732, he did so in
 isolation and rivalry of the Dutch or English-class
 at this time. The fact of Oglethorpe's founding in 1732
 of a colony which was to be a rival of the Dutch colony
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also formed such a company with contacts not only in India

but in Java, various other islands, and the Cape of Good Hope.

Conclusion. 2. 2. - A Short History of New Zealand, p. 12.

As competition between the two companies became more intense it was necessary for the Dutch to seek fresh fields.

"Tasman was a sea-captain in the service of the Company, and had been sent down from Java to see whether New Holland, as Australia was then called, extended away to the south as a great Antarctic Continent."¹

In due course he discovered Tasmania which now bears his name, and sailing east came to New Zealand. Under date December 13th, 1642, the following simple entry is found in Tasman's Journal,

"Towards noon we saw a large, high-lying land, bearing south-east of us about 15 miles distance."²

Thus is the discovery of New Zealand recorded. Tasman concluded that this was a part of the mainland running across to South America and his first name for it was Staten Land. In due course this was found to be a mistake and the Dutch authorities gave the name it still bears, New Zealand.

The two ships of the Expedition were the Heemskerck, a small war yacht of 60 tons and the Zeehaen, a flute or long narrow ship of 100 tons, with total crews of 110, "of the ablest-bodied seafaring men to be found in Batavia."³ They were provisioned for from 12 to 18 months and carried much material for trading with the inhabitants of countries discovered.

¹Ibid, p. 15.

²McNab, Robert - From Tasman to Marsden, p. 4.

³Ibid, p. 3.

As competition between the two companies became more intense it was necessary for the latter to seek fresh fields.

"Tasman was a sea-captain in the service of the Company, and had been sent from New York to see whether New Zealand, as mentioned in the chart, was a suitable place for the establishment of a station."

In due course he discovered the island which now bears his name, and naming it after himself. Under date December 17th, 1770, the following entry is found in Tasman's Journal.

"Towards noon we saw a large, high-lying land, bearing south-east of us about 12 miles distant."

Thus is the discovery of New Zealand recorded. Tasman concluded that this was a part of the unknown land to which he had been sent, and his first name for it was Staten Land. In due course this was found to be a mistake and the Dutch authorities gave the name it still bears, New Zealand. The two sides of the expedition were the Netherlands, a small war vessel of 60 tons and the vessel, a ship of 100 tons, with total crew of 120. The vessel was named after the man to be found in history. They were provided for their 10 weeks and carried much material for trading with the inhabitants of the island.

discovered.

This, p. 10.
Tasman, Robert - from Tasman to London, p. 4.
Still, p. 2.

After an unfortunate clash with the Maoris in Golden Bay a meeting of the Council was called and the following resolution drawn up,

"Seeing that the detestable deeds of these Natives against four men of the Zeehaen's Crew, perpetrated this morning, must teach us to consider the inhabitants of this country as enemies, that therefore it will be best to sail eastward along the coast, following the trend of the land, in order to ascertain whether there are any fitting places, where refreshments and water would be obtainable."¹

Because the Dutch authorities were engaged in a life and death struggle with the English at the various points indicated and so were unable to use the lands themselves, the discovery was kept a close secret for many years and even after the publication of Tasman's Map much remained to be done before a thorough-going survey of the Coast-line was possible. This daring and significant task fell to the lot of a great Englishman, Captain James Cook whose life and work will now be briefly considered as relating us more definitely with the shadowy past.

2. Captain James Cook - 1769 - 1777.

"The name of Cook stands high in the roll of great navigators and explorers and scientists, and his personal character ranks him with the later band of gallant gentlemen who perished with Captain Scott in Antarctica."²

Cook was born in 1728, of labouring parents. His father, Scotch by birth was bailiff on a Yorkshire estate.

¹Ibid, p. 8.

²A Short History of New Zealand, p. 17.

Cook's early schooling was meagre and through many vicissitudes he finally found himself apprenticed to a ship-owner for three years. This life was hard beyond description but through sheer force of character he rapidly rose to the position of Captain's mate.

Upon the outbreak of war between the French and English in Canada he served with great credit and on one occasion

"furnished the Admiral with as correct and complete a draft of the Channel and soundings as could have been made after our countrymen were in possession of Quebec."¹

During the long Canadian winters Cook redeemed the time by becoming an acknowledged authority on mathematics and astronomy. His observation of an eclipse in 1766 brought him to the notice of the Royal Society which in turn persuaded the Lords of the Admiralty to send a ship to Tahiti, the expedition to observe the passage of Venus in June 1769. Lieutenant Cook was invited to command the expedition.

"His instructions were that after observing the transit, he was to use his discretion in making further explorations of the Southern Ocean, and especially of New Zealand and its then unknown inhabitants."²

On the way to New Zealand, amongst other islands, the Raratongan group was discovered - (This bears Cook's name). In due course they anchored in Poverty Bay and helpful contacts with the

¹Ibid, p. 17. - Quoted from Sanders - History of New Zealand.

²Ibid, p. 18.

Maoris were established through Tupaea, a Tahitan Chief who found that he could readily understand the Maoris and have them understand him. It was largely because of this sagacity on Cook's part that his first visit was as successful and peaceable as it proved to be.

Because of the Tasman episode Cook enjoined his party to exercise the utmost care; it grieved him when on rare occasions he had to resort to force of arms. His consistent endeavour was to have their relations with the Maoris just and peaceable.

In all, four visits were paid to New Zealand and the results of these are now accessible in a great mass and variety of published materials. Among world explorers and navigators there has not been a greater than this unlettered boy who proved himself master of his circumstances.

3. The first French Explorers - 1769 - 1771.

These are introduced here chiefly to indicate that New Zealand might as easily have become a French possession as a British or Dutch in which case the subsequent history would have been quite different.

As Cook was leaving New Zealand after his first visit, unknown to him, a French explorer, De Surville, passed him and anchored in Doubtless Bay. De Surville, a trading adventurer had been attracted by exaggerated stories of Tahiti. His crew became diseased and he decided to seek out New Zealand in the hope of finding scorbutic vegetables. His stay, however,

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proved brief and disappointing, his treatment of the Maoris was cruel and unjust, and he kidnapped a chief before finally sailing for South America. On April 8th, 1770, he was drowned in attempting to enter the harbour of Chilca in a small boat.

So far as New Zealand is concerned his contribution was meagre. McNab's estimate is that "De Surville's visit has not left us a single name."

Marion Du Fresne was a wealthy Frenchman interested in scientific pursuits. On a voyage to Tahiti he sighted Mt. Egmont on March 25th, 1772. Rounding Cape Maria Van Diemen Marion landed at the Bay of Islands and proceeded to recondition the ship and cure sick members of the crew. At first, relations with the Maoris were most felicitous, but after a chief had been bound for stealing an axe he organized a drastic revenge killing and eating Marion and twenty seven members of his crew.

C. This brings us nearer to the period of trade and settlement, sporadic at first but rapidly becoming better organized.

"After the reports of Cook's first voyage had been published, the existence of the Islands became more widely known, and there were stray visitors from time to time. A British warship on a voyage round the world made a passing call. One or two pioneer whalers, sailing vessels from New England, came across from the coasts of South America, and the French explorer D'Entrecasteaux lay off the Three Kings for a few days in 1793."¹

¹Condliffe - A Short History of New Zealand, p. 24.

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 was cruel and unjust, and he kidnapped a chief before finally
 sailing for South America. On April 24th, 1770, he was driven
 in attempting to enter the harbor of Oahu in a small boat.
 So far as New Zealand is concerned his expedition
 was a failure. Cook's estimate is that "the natives' visit
 has not left us a single name."
 Captain Cook was a wealthy merchant interested
 in scientific pursuits. On a voyage to Tahiti he visited the
 Mount on March 24th, 1770. According to Cook's own account
 Captain landed at the Bay of Islands and proceeded to reconnaissance
 the ship and crew with members of the crew. At first, relations
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 England, came across from the coast of South America, and
 the French explorer Bougainville lay off the Three Kings
 for a few days in 1768.
 "Bougainville - A Short History of New Zealand, p. 24.

Meantime, the first convict settlement had been established at Sydney, Australia, in 1778 and it was from this source that the beginnings of trade with New Zealand sprang.

In due course two chiefs were kidnapped by the warship "Daedalus" and carried off to Sydney and thence to Norfolk Island in order to instruct the convicts in flaxdressing with a view to establishing the clothing industry. Because the two chiefs were so aggrieved at the fraud and the indignity of being forced to do women's work, the governor of Norfolk Island who treated them well, had them returned to their native land. For this he was strongly reprimanded by his superior, the governor of New South Wales.

Regular trade with New Zealand was commenced by the "Fancy" in 1795 when she shipped a cargo of spars and flax for Sydney.

It seems to be incidental to the occupation of any new territory that the least desirable elements get in first and in the early whalers, sealers, pirates, and free lances of all descriptions New Zealand began to reap her first heritage of woe.

Condliffe puts the case thus:-

"The splendid natural harbours north of Auckland were very convenient for their purposes since they had neither to pay tolls nor to observe the ordinary decencies of life there as they would have to do, even in Sydney. The first whalers to come were Americans, attracted over from the older whaling resorts on the Pacific Coast of

Meanwhile, the first convict settlement had been established at Sydney, Australia, in 1788 and it was from this source that the beginnings of trade with New Zealand began.

In due course two chiefs were kidnapped by the ship "Dorset" and carried off to Sydney and thence to Norfolk Island in order to instruct the convicts in English language with a view to establishing the clothing industry. Because the two chiefs were so impressed at the time and the intensity of being forced to do women's work, the governor of Norfolk Island who treated them well, had them returned to their native land. For this he was strongly reprimanded by his superior, the governor of New South Wales. Further trade with New Zealand was commenced by the "Penny" in 1793 when she shipped a cargo of sugar and flour for Sydney. It seems to be incidental to the discovery of any new territory that the first desirable elements got in first and in the early whalers, sealers, hunters, and free traders of all descriptions New Zealand began to reap her first harvest of war.

Conflicts since the war time:-

"The splendid natural harbours north of Auckland were very convenient for their purposes since they had neither to pay tolls nor to observe the ordinary decencies of life there as they would have to do when in Sydney. The first whalers to come were Americans, attracted over from the other whaling resorts on the Pacific Coast of

South America by stories of richer harvests and fewer restrictions in these waters.---- Deserters escaped from many of these ships and went to live as Pakeha-Maoris, and the first experiences the Maoris had of civilized life was often of a most brutal and revolting character." (See p. 26)

The sealing in the far south brought similar results and left little permanent value.

One of the most sordid pages of our history was written at Kororareka in the far north. Here, Pakeha-Maoris of the lowest and most illiterate type were used by the Maoris for purposes of bartering with traders, and visitors were often horrified by what they saw on both sides. In short, this centre became one of the great hot beds of crime and from it many of the natives received such evil lessons as doubtless they had hitherto not dreamed of.

Conflict and outrage was bound to follow. We need not unduly paint the sordid picture but conditions would not easily have been worse than they were. Oftentimes, unsuspecting Maoris and sometimes adventurous ones were taken aboard visiting ships and such men as the famous chief Te Pahi and the young chief Tara (George) set out to see the world and learn its ways. George finally returned to New Zealand by the "Boyd", but he had been so badly treated that he incited his tribe to kill and eat almost the whole ship's company of forty souls.

This was one of the black hours and the powers of darkness were loose. Brighter days were dawning, however, and these were magnificently heralded by Samuel Marsden who was destined to become the great pioneer and apostle of New Zealand and from whom our story proper has its origin and receives its bent.

This was one of the best houses and the women of
 the house were good. The first days were hard, however,
 and there were many difficulties. The first day who
 was destined to become the great pioneer and apostle of the
 world and from whom our story began his origin and
 received its name.

CHAPTER III

CHAPTER III

THE MISSIONARY PERIOD :

MARSDEN TO SELWYN

MARSDEN TO SELWYN

CHARTER III

THE UNIVERSITY OF

EDINBURGH

THE MISSIONARY PERIOD :

MARSDEN TO SELWYN

These years, 1814 to 1842 were full of significance for the young colony as laying her basis not only politically and economically but also socially and educationally.

It is worthy of particular note that as is usually the case

"The inception and establishment of educational facilities in New Zealand is the history of civilization and progress in this part of the British dominions. As might be expected, it was immediately after the advent of the first missionaries that schools for the instruction of the native youth were established. Later, as a European population settled in the country, the need for a means of educating the white children arose, and finally the necessity for some co-ordinated scheme for the whole colony asserted itself. This latter was consummated in the Education Act of 1877, which is the basis of the system of education obtaining in the Dominion at the present day."¹

This closely correlated system of general and religious education for Maori and Pakeha will be worked out in some detail as we evolve the history of Marsden, his colleagues and successors and suggest the beginnings made by other denominations.

A. Samuel Marsden, 1814.

Through contacts with Maoris afield Marsden's sympathy with them had been deeply aroused and they had been closely attracted to him. One of his daughters writing of these

¹New Zealand Official Year Book, Section VII, Education, p.230.

early days before there had been any formal contact with New Zealand, says in part:- "My father had sometimes as many as thirty New Zealanders staying at the parsonage. He possessed extraordinary influence over them."¹

At this time, as throughout his long and strenuous working life he was principal Chaplain to the Convict Settlement at Sydney, Australia. His work there as described by J. B. Marsden in the Life and Work of Samuel Marsden was difficult and chequered in the extreme but most important both intrinsically and as a preparation for the even more significant task of planting and establishing Christianity with its concomitants in New Zealand.

The convicts with whom he had to do at Parramatta Settlement were his chief concern and while many of them were evil spirits some were high-spirited or unconventional men and women who for trivial offences were banished from the Old Land. Through a sense of having been wronged and an unholy environment it was easy for these people to lose hold and a large part of the task of Marsden and his helpers was to so motivate them that they would be prepared to avail themselves of fresh opportunities in a great new land.

Not only through his formal work as a pastor and preacher was this work carried on but also through his work

¹Marsden, J. B. - Life and Work of Samuel Marsden, p. 40.

early days before there had been any formal contact with
New Zealand, says in part: "My father had sometimes as many
as thirty New Zealanders staying at the residence. He
possessed extraordinary influence over them."
At this time, he throughout his life and strenuous
working life he was principal champion for the New Zealand
cause at Sydney, Australia. His work there as described by
J. B. McRae in the late and work of Samuel Johnson was
difficult and dangerous in the extreme but most important
both individually and as a preparation for the even more
important task of guiding and encouraging the New Zealand
with its economic life in New Zealand.
The conclusion with which he had to do at this time
believed were the chief objects and while many of them were
evil spirits were high-spirited or unscrupulous men
and women who for their offences were banished from the
New Land. Through a sense of justice they were banished and in
wholly evil environment it was easy for these people to lose
sight and a large part of the task of education and the religious
was to no activate them that they would be prepared to avail
themselves of these opportunities in a great new land.
For only through his formal work as a pastor and
preacher was this work carried on through his work
between J. B. McRae and work of Samuel Johnson, p. 48.

as a magistrate and farmer.

"Marsden had a farm at Parramatta where he tried by all means in his power to set an example of hard and honest work, and to show how life could be made both pleasant and profitable even in the new land which was so different from home."¹

Through contacts with the Maoris already indicated and other stories that came to him of Pakeha crime and Maori revenge, his righteous heart was stirred and he began to plan for the establishment of Mission Work in New Zealand, it may be under his general direction.

1. This idea so possessed him that in 1807 he decided to visit England with a view to securing volunteer missionaries for this new venture. The wild tales of cannibalism and cruelty had the effect of cooling such ardour as might have been found among the clergy, but two laymen, William Hall, a shipbuilder, and John King, a flax-dresser and twine and rope maker volunteered and essayed the dangerous task for the meagre pittance of £ 20 each per annum until they could provide for themselves.

As Marsden started on his homeward way he was greatly distressed to find among the sailors in the forecastle the very Maori through whom he had first come to conceive the idea of establishing work in New Zealand. Ruatara was at death's door through ill-treatment received but soon began

¹Condliffe, - History of New Zealand, p. 34.

as a candidate and former.

"I have had a long and interesting career in the
by all means in his power to get an example of
both and honest work, and to show how life could
be made more pleasant and profitable even in the
most difficult and difficult times."

Through contacts with the people already mentioned and other
people that came to him of various kinds and kinds of things,
his righteous heart was stirred and he began to plan for the
establishment of a new work in New Zealand, it was his wish
his greatest intention.

This idea was conceived in 1887 in 1887 he decided
to visit England with a view to securing voluntary missionaries
for this new venture. The idea of establishing and
traveling had the effect of making such a plan as might have
been found among the people, but two people, William Hall,
a shipbuilder, and John King, a fisherman and sailor and
also other volunteers and assisted the dangerous task for
the many expenses of £20 each per annum until they could
provide for themselves.

As William started on his journey he was greatly
distressed to find among the people in the territories the
very heart through whom he had first come to conceive the
idea of establishing work in New Zealand. Instead was a
heart that through ill-treatment received but even began

William, - History of New Zealand, p. 81.

to recover under careful treatment. As the days passed Marsden decided to precipitate his Mission Scheme under the protection of Ruatara but on arrival at Sydney news of the "Boyd" massacre and other atrocities met him and so there was nothing to do but hope and wait.

In due course Ruatara was despatched for home but through a series of misadventures did not arrive for four years. Farsighted Marsden supplied him with a store of seed wheat and later with a mill-hand to grind this into flour. But meantime his busy brain had been active and plans and purposes were fast maturing.

In 1810 a schoolmaster named Kendall had been added to his staff and in 1813 he conceived the idea of buying the brig "Active" for £1400, £900 of which was raised by the sale of sheep from his farm while the remainder was borrowed.

In order to prepare the way he sent the "Active" on a preliminary voyage, in March, 1814, the primary purpose being, if possible, to bring Ruatara and other friendly and influential chiefs to his home for conference. "On 21st of August she was back with Ruatara, his Uncle Hongi, and nine other chiefs, all of whom Marsden took to his home at Parramatta."¹

The story of preparation for this great project is best told in his own words in a letter to Mr. Avison Terry, under date 7th of October 1814.

¹Ibid, p. 36.

to recover under careful treatment. As the days passed
 Hansen decided to precipitate his illness home under
 the protection of Knappe but on arrival at Sydney news
 of the "Boys" massacre and other atrocious matters and
 no there was nothing to do but leave and wait.

In the autumn Knappe was despatched for home but
 through a series of misadventures did not arrive for four
 years. Paraphrased Hansen supplied him with a store of
 food and later with a mill-hill to grind this into
 flour. But meantime his busy brain had been active and
 plans and purposes were fast maturing.

In 1810 a schoolmaster named Randall had been added
 to his staff and in 1813 he conceived the idea of writing the
 "Boys' Active" for 1800, 1800 of which was raised by the sale
 of sheep from his farm while the remainder was borrowed.
 In order to prepare the way he sent the "Active" on
 a preliminary voyage, in 1814, 1815, the primary purpose
 being, if possible, to bring Knappe and other friends and
 influential chiefs to his home for conference. "On 21st of
 August she was back with Knappe, his wife and nine
 other chiefs, all of whom Hansen took to his home at

Barrenness."

The story of preparation for this great project is
 best told in his own words in a letter to Mr. Evelyn Terry,
 under date 7th of October 1814.

1814, p. 58.

"It is my intention to visit New Zealand and see what can be done to promote the eternal welfare of the inhabitants of that island. I have now several chiefs living with me at Parramatta. They are as noble a race of men as are to be met with in any part of the world. I trust I shall be able, in some measure, to put a stop to those dreadful murders which have been committed upon the island for some years past both by the Europeans and the natives. They are a much injured people notwithstanding all that has been advanced against them. The time is now come, in my opinion, for them to be favoured with the everlasting Gospel; and I trust to hear the joyful sound in those dark and dreary regions of sin and spiritual bondage. I have long had the most ardent wish to visit these poor heathen, but have never till the present time received permission. I have submitted my views to the Church Missionary Society, and solicited their aid. The expense of establishing a mission here will at first be very considerable. Should the Society approve of my views, no doubt they will give their support, but if they cannot enter into them in the manner I do, I cannot expect that assistance from them which may be required. My own means will enable me to set the Mission on foot in the first instance and I have little doubt but it will succeed."¹

2. The great adventure was commenced on November 19th, 1814 and here also Marsden had better tell his own story.²

"The number of persons on board the "Active" including women and children, was thirty-five; the Master, his wife and son, Messrs Kendall, Hall, and King, with their wives and children, eight New Zealanders, (including Duatterra and his Uncle the great warrior, Shungie or Hongi) two Otaheitans (Tahitans) and four Europeans belonging to the vessel, besides Mr. John Lydiard Nicholas, (an Australian landowner), and myself; there were also two sawyers, one smith, and a runaway convict whom we afterward found on board, a

¹Quoted from J. B. Marsden's Life and Work of Samuel Marsden, pp. 75-76.

²Condliffe, - History of New Zealand, p. 47.

It is my intention to visit New Zealand and see
what can be done to promote the efforts of the
of the inhabitants of that island. I have now
several native friends with me at present. They
are as noble a race of men as are to be met with
in any part of the world. I trust I shall be able
in some measure to put a stop to those practices
which have been committed upon the island
for some years past both by the Europeans and the
natives. They are a very ignorant people and
without the aid of the missionaries and the
civilized world they have been advancing rapidly.
The time is now come, in my opinion, for them to
be favoured with the assistance of the
trust to bear the burden of those dark and
A very feeling of sin and spiritual bondage. I
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will at first be very considerable. Should the
Society approve of my views, no doubt they will give
their support, but it took some time to get them in
the manner I do. I cannot expect that assistance
from them which may be required. My own means will
enable me to get the mission on foot in the first
instance and I have little doubt but it will succeed.

The great earthquake was commenced on November 14th.

1814 and have since been told his own story.

The number of persons on board the "Active" included
the women and children, and thirty-five; the latter
his wife and four children, eight New Zealanders,
with their wives and children, eight New Zealanders,
(including the captain and his family, the great
number of horses, two Oxen, and four
horses belonging to the vessel, together with
eighty sheep, the Australian labourers, and my-
self; there were also two masters, two sailors, and a
rubbishy convict whom we afterwards found to be a

1814-1815 From J. M. Macrae's life and work of James Macrae
1814-1815
1814-1815 - History of New Zealand, p. 27.

horse and two mares, one bull and two cows, with a few sheep and poultry. The bull and cows have been presented by Governor Macquarrie from his Majesty's herd."

"It is interesting to note that each member of the Mission party had his own distinctive occupation or calling--Moreover, Kendall had been created a Justice of the Peace before leaving Sydney, and carried with him authority from the governor of New South Wales to co-operate with certain chiefs in an effort to regulate trade and prevent outrages in the islands. The "Active" therefore brought to New Zealand not only the message of peace but a beginning of its enforcement."

Because of its significance Marsden's own story of the first public service held in New Zealand on Christmas Day 1814 is inserted in full as Appendix I. This account indicates something of the way in which the great Missionary's heart turned and was filled with the gentle yet persistent courage of his Master.

3. One of his first great achievements was to reconcile the warring tribes of Whangaroa and Ruatara's people who had been embroiled in war over the "Boyd" massacre. In his usual courageous manner Marsden went ashore into the very heart of the hostile camp, secured from the leaders their account of the massacre and then lay down to sleep in his great coat among the perpetrators of the outrage. A reconciliation with the other tribe followed after this fashion. The chiefs of both sides were invited to breakfast on board the "Active" and after this and the presentation of gifts

horses and two mares, one bull and two cows, with
a few sheep and poultry. The bull and cows have
been presented by Governor Macpherson to the
Majesty's herd."

"It is interesting to note that each member of the
Mission party had his own distinctive occupation
or calling. For example, Kennedy had been drafted a
thrust of the lance before leaving Sydney, and
entered with him authority from the Governor of
New South Wales to co-operate with certain artists
in an effort to register brands and prevent business
in the future. The "Active" therefore brought to
New Zealand not only the message of peace but a
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the first public service was in New Zealand on Christmas

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usual courteous manner Kennedy went ashore into the very

heart of the hostile camp, greeted them the leaders their

account of the massacre and then lay down to sleep in his

great tent among the representatives of the outlaws. A room-

division with the other tribe followed after this fashion.

The chiefs of both sides were invited to breakfast on bread

the "Active" and after this and the presentation of gifts

"I expressed my hope that they would have no more wars, but from that time would be reconciled to each other. Duattera, Shungsie, and Korokoro shook hands with the chiefs of Whangaroa and saluted each other as a token of reconciliation by joining their noses together. I was much gratified to see these men at amity once more."¹

4. In due course Marsden returned to Sydney and continued his efforts for justice and goodwill especially against the whalers and traders whose unscrupulous methods were likely to lead to fresh outbreaks. The legislative wheels moved slowly, however, and in the next few years little was done beyond an act in 1817 giving power to the Governor of New South Wales to take a more active part in dealing with wrongdoers.

5. The developmental work is well traced in the official statements of the various denominations. It is quite impossible here to recount and evaluate their work in detail and so the following excellent epitome from Condliffe's Short History of New Zealand must suffice.

"The missionaries at first made little headway, and did not make a convert for 10 years, but their work gradually extended and their influence grew until they became a great power for peace among the Maoris. The small band of pioneers gradually increased, and new stations were opened until, by 1838, there were thirteen Missionary Settlements, and large numbers of Maoris were nominally Christian. In 1822 the first Wesleyan missionary,

¹Marsden, Life and Work of Samuel Marsden, p. 81.

"I expressed my hope that they would have no more wars,

but from that time would be reconciled to each other.

Constance, Phyllis, and Dorothy shook hands with the

chiefs of the nation and returned each other as a token of

reconciliation by holding their hands together. I was

much excited to see them and at last once more."

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tinued his efforts for justice and goodwill especially

against the whalers and traders whose unscrupulous methods

were likely to lead to fresh outbreaks. The legislative

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and so the following excellent summary from Condliffe's

Short History of New Zealand must suffice.

"The missionaries at first made little headway, and did not make a convert for 10 years, but their work gradually extended and their influence grew until they became a great power for good among the Maori. The small band of pioneers gradually increased, and new stations were opened until, by 1838, there were thirteen missionary settlements, and large numbers of Maori were nominally Christian. In 1838 the first Wesleyan missionary

returned, and work of Samuel Marsden, p. 61.

Samuel Leigh, arrived, but for many years there was little or no Sectarian rivalry. Marsden was sympathetic, and at that time the followers of John Wesley were by many people hardly regarded as forming a separate church.

In the following year (1823) one of the most forceful characters of early New Zealand history, the Reverend Henry Williams, one of Nelson's old sea captains, now become a Captain of the Church Militant, arrived to take the leadership of the Mission, in fact if not in name. Together with his brother William, who became the able and devoted pioneer of Maori Scholarship, Henry Williams left his mark upon the whole trend of New Zealand history. We shall meet him later in connection with the Treaty of Waitangi."

The debt that humanity owes to these pioneering men and women is difficult to overestimate. Not only did they stop or quell many a war or disturbance, establish industry and farming, but through their preaching and teaching efforts the way was finally paved for responsible government.

Between the years 1820 - 1828 the Maori language was reduced to writing and the Scriptures produced in Maori. These were colossal tasks which even the sanctified imagination can hardly grasp.

A well deserved compliment was paid to the workers and their work by the eminent Scientist, Charles Darwin who visited these shores in 1835. What he saw and heard was in sharp contrast with the conditions that prevailed elsewhere.

It is not our purpose here to trace general church or denominational history in detail but merely to note significant beginnings and development of religious education and its interaction upon general education and advancement.

General Galt, arrived, but for many years there was little or no Galtian activity. Galtian was sympathetic, and at that time the Galtians of John Galtian were by many people highly regarded as forming a separate branch.

In the following year (1882) one of the most famous characters of early New Zealand history, the Reverend Henry Williams, one of Nelson's old friends, arrived to take the leadership of the Mission, in fact it was not in name. Together with his brother William, who became the first and second vicar of the Mission, Henry Williams felt his work upon the whole trend of New Zealand history. He shall meet his later in connection with the Treaty of Waitangi.

The debt that humanity owes to these pioneers men

and women is difficult to overstate. Not only did they

also or shall say a war of extermination, established industry

and farming, but through their preaching and teaching efforts

the way was finally paved for responsible government.

Between the years 1880 - 1885 the New Zealand people was

reduced to nothing and the Galtians produced in New Zealand.

There were no other men which even the Galtians themselves

can hardly grasp.

A well deserved compliment was paid to the workers

and their work by the eminent historian, Charles Darwin who

visited them about 1880. What he saw and heard was in

sharp contrast with the conditions that prevailed elsewhere.

It is not our purpose here to give general sketch

or descriptive history in detail but merely to give

elementary principles and development of religious education

and its influence upon general education and advancement.

As can easily be imagined these were years of great danger, strenuous labours and not a little misunderstanding between Maori and Pakeha and the various European elements themselves - Appendix No. II gives in easily accessible form some significant dates in the spiritual conquest of New Zealand.

B. Probably the most noteworthy single happening in the religious and general development of this young land was the arrival at Wellington in February, 1840 of the "Bengal Merchant" carrying 150 Scottish immigrants and cabin passengers and their minister the Reverend John Macfarlane. They arrived at Port Nicolson and in due course began to settle on the land that had been secured for them by the New Zealand Company. In time other immigrant-ships found their way thither and a canvas community quickly sprang up.

The graphic account of the first service conducted by Mr. Macfarlane is given by the Reverend John Dickson in his History of the Presbyterian Church of New Zealand, (pp.26-27)

"The first Sabbath service conducted by the Reverend Mr. Macfarlane in New Zealand was held here in the open air on the beach the Sunday after the arrival of the Scottish settlers. The hymn with which it began is worthy of record. It was Dean Stanley's favourite. It comforted Doctor Livingstone in all his wanderings, and to its music his remains were laid in Westminster Abbey.

The passengers on board the "Philip Laing" seven years afterwards sang it as, bound for Port Chalmers, they bade goodbye at Greenock to their friends and fatherland.----all hearts were now moved by the strains of the well-known Scottish paraphrase:-

As was easily to be imagined, these were years of great danger, strenuous labours and not a little unflinching heroism. Mori and Pahi and the various European elements themselves - especially Mr. H. H. lives in easily accessible form some slight - cent dates in the spiritual conquest of New Zealand.

Probably the most noteworthy events happened in the relations now general development of this young land and the arrival at Wellington in February, 1840 of the "Herald" - a ship carrying 150 Scottish Highlanders and other passengers and their minister the Reverend John Macfarlane. They arrived at Port Nicholson and in due course began to settle on the land that had been assured for them by the New Zealand Company. In time other immigrant-ships found their way thither and a census commenced to slowly spread up.

The notable account of the first services conducted by Mr. Macfarlane is given by the Reverend John Macfarlane in the history of the Presbyterian Church of New Zealand, 1840-1847.

"The first Sabbath service conducted by the Reverend Mr. Macfarlane in New Zealand was held here in the open air on the beach the Sunday after the arrival of the Scottish settlement. The hymn which it began is worthy of record. It was 'O God, thy name is praise.' It contained no other divisions in all the wilderness, and as the people the remains were laid in Westminster Abbey. The passengers on board the 'Herald' were seven years afterwards that it was found for Port Nicholson. They had been brought to New Zealand in their ships and the ship was named by the captain of the well-known Scottish settlement."

O God of Bethel, by whose hand
 Thy people still are fed,
 Who through this weary wilderness
 Hast all our fathers led.

Through each perplexing path of life
 Our wandering footsteps guide;
 Give us each day our daily bread,
 And raiment fit provide.

Such blessings from Thy gracious hand
 Our humble prayers implore;
 And Thou shalt be our chosen God
 And portion evermore.

1. This service marked the birth of the great Presbyterian Church of New Zealand which through many vicissitudes gained a secure footing at the foundation of the Colony and has grown and developed in harmony with the national life.

This keynote was a good beginning for a British Colony; a sound foundation upon which church and state might build.

Mr. Macfarlane's congregation was composed of men and women of various denominations. He enjoyed the distinction of being the settlers' minister. Although the Presbyterian Church is generally credited with being slow and cautious in opening up new fields he was the first to be established in Wellington which was destined to become the Capital City. The earliest services were held in Bethune's store on the banks of the Hutt River.

2. The foundation of the Colony was heralded by the arrival of Captain Hobson on the 22nd of January, 1840. A week later, as representative of Queen Victoria, Hobson

O God of mercy, be above all
 Thy people will and love
 Who through this weary wilderness
 Hast led our fathers' feet.

Through each generation lead us on
 Our wandering footsteps guide;
 Give us each day our daily bread,
 And refresh till we are glad.

Great blessings from Thy goodness lead
 Our humble prayers before;
 And Thou shalt be our chosen God
 And prosper evermore.

1. This service marked the birth of the great Presby-

terian Church of New Zealand which through many vicissitudes

secured a secure footing at the foundation of the Colony and

has grown and developed in harmony with the national life.

This service was a good beginning for a British Colony.

A sound foundation upon which church and state might build.

Mr. Macdonald's congregation was composed of men

and women of various backgrounds. He enjoyed the satis-

faction of being the sole minister. Although the

Presbyterian Church is generally credited with being the

one section in speaking up now there was the first to

be established in New Zealand which was devoted to human

the Gospel life. The earliest services were held in various

store on the banks of the Hutt River.

2. The foundation of the Colony was laid on the

city of Dunedin chosen in the year of January, 1840. A

week later, as representative of Great Britain, Hobson

issued a proclamation extending the Sovereignty of the British Colony of New South Wales to such parts of the country as might be acquired from the Maoris.

3. Under the Treaty of Waitangi

"The Maoris agreed to acknowledge the sovereignty of Queen Victoria and in return the Queen gave to the Maoris all the rights of British subjects and guaranteed them in the full, exclusive, and undisturbed possession of their lands which from that date could be sold only to the governor as representing the Queen."¹

The proclamation is given in full as Appendix III.

4. These significant happenings following quickly in the wake of each other were almost eclipsed by the appointment in 1842 of Bishop Selwyn as the first Anglican Bishop of New Zealand. His life and work will be more fully considered in our next chapter.

¹Condcliffe, - History of New Zealand, p.58.

issued a proclamation extending the sovereignty of the British Colony of New South Wales to such parts of the country as might be acquired from the Maori.

3. Under the Treaty of Waitangi

"The Maori agreed to acknowledge the sovereignty of Queen Victoria and to return the Queen's title to the Maori all the rights of British subjects and guaranteed them in the full, exclusive, and undisturbed possession of their lands which from that date should be sold only to the Governor as representing the Queen."

4. These significant happenings followed closely in

the wake of each other were almost eclipsed by the report sent in 1848 of Bishop Selwyn as the first Anglican Bishop of New Zealand. His life and work will be more fully considered in our next chapter.

THE PERIOD OF ORGANIZATION IN THE

NATIONAL EDUCATION ACT 1877

In general the influence of the pioneer missionaries in setting ideals and standards for the new land cannot be overestimated and it was entirely due to their untiring work and good example that by the time New Zealand was proclaimed a Crown Colony the people were prepared to step out of its first stage into a more highly organized regime.

CHAPTER IV

THE PERIOD OF ORGANIZATION

TO THE

NATIONAL EDUCATION ACT 1877

The various Church historians, such as the Reverend H. M. Roberts in the English Church in New Zealand, have long full credit and in subject upon a prolonged discussion have would be out of place.

The following paragraph very well summarizes his part.

"Of his labours in New Zealand, the tremendous energy which led him to travel almost the whole length of the North Island twice on foot over mountains and across the virgin bush, fording or swimming the rivers as he came to them, until at last he returned to Auckland with his whole life devoted to the cause of the native race."

CHAPTER IV

THE CHIEF OF ORIGIN

OF THE

NATIONAL ASSOCIATION

THE PERIOD OF ORGANIZATION TO THE
NATIONAL EDUCATION ACT 1877

In general the influence of the pioneer missionaries in setting ideals and standards for the new land cannot be overestimated and it was entirely due to their Christlike zeal and good sense that by the time New Zealand was proclaimed a Crown Colony The Church was prepared to step out of its first missionary stage into a more highly organized regime.

This we may regard as the period of organization which was ushered in by the first and greatest of all New Zealand Bishops.

A. G. A. Selwyn, athlete, scholar, traveller, and priest.

The various Church historians, such as The Reverend H. T. Purchas in the English Church in New Zealand, have done full credit and to embark upon a prolonged discussion here would be out of place.

The following paragraph very well epitomizes his work.

"Of his labours in New Zealand, the tremendous energy which led him to tramp almost the whole length of the South Island twice on foot over mountains and swamps and virgin bush, fording or swimming the rivers as he came to them, until at last he returned to Auckland with his clothes and boots in such a

condition that he had to wait till dark to creep into the township unobserved - of these and his other labours you must read in the story of his life."¹

He had a profound interest in and understanding of the Maoris and South Sea Islanders: devoted much of his energy to their educational uplift and his son after him became the great Bishop of Melanesia.

1. By 1857 a constitution had been evolved and the Diocesan Map of New Zealand indicates something of the progress that had been made up to this time.

2. Before proceeding to discuss early Native and Pakeha Education and Religious Education in some detail it would seem well to note that with the arrival of the Reverend Robert Ward at New Plymouth, September 1st 1844, Primitive Methodism was born in New Zealand.

As indicating various methods of approach we have the following:-

"The earnest Missionary commenced his work on Sunday, September 1st, by a house to house visitation. At two o'clock in the afternoon he took his stand on the Hautoki bridge, in the centre of the town, with a chair for his pulpit, and preached from the grand old text, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.-----A week later he formed the first Primitive Methodist Society Class south of the Equator. This class was commenced with four members."²

¹ Condcliffe - A Short History of New Zealand, p. 71.

² Composite authorship - Fifty Years of Primitive Methodism.

condition that he had to wait till early in 1837
 into the following summer - of these and his
 other labours you must read in the story of his
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 and preached from the grand old text, "This is a
 faithful saying, and worthy of all acceptance,
 that Christ Jesus came into the world to save
 sinners." A week later he formed the first
 Primitive Methodist Society (Class) south of the
 Tairāhiti. This class was commenced with four
 members."

1. Cocillite - A Short History of New Zealand, p. 71.
 2. Composite authorship - Fifty Years of Primitive Methodism.

3. New Zealand received a fresh impetus by the settlement of the South Island and especially of Otago and Canterbury. The Otago Settlers arriving in 1848 were headed by Captain Cargill and the Reverend Thomas Burns (nephew of the poet).

The little town which sprang up was called Dunedin, the ancient name for Edinburgh and the streets and suburbs were named to perpetuate the places they loved in Scotland.

Their characteristic interest in religion and education is evidenced by the fact that from the very first they set aside valuable reserves for Church and general educational purposes and began at the very core of things to build up a strong, virile, god-fearing community.

4. The foundation of Canterbury was similar in many respects, being typically English as Otago was typically Scottish. For this, Edward Gibbon Wakefield, one of the first promoters of systematic colonization, and John Robert Godley were primarily responsible. Godley, influenced by Wakefield formed the Canterbury Association in 1848. The name Canterbury was chosen because this was the name of the first church founded in England by Saint Augustine and is still the Cathedral Seat of the Archbishop, the official head of the Church of England.

The English Associations were preserved also in details. Christchurch, the Capital of the Province was

3. New Zealand received a French language by the
settlement of the South Island and especially of Otago and
Glenorchy. The Otago Association arriving in 1848 were headed
by Captain Gifford and the Reverend Thomas Burns (head of
the party).

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The ancient name for Dunedin was the streets and suburbs
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4. The formation of Glenorchy was similar in many
respects, being typically English as Otago was typically
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first promoters of systematic colonization, and John Robert
Geddie were primarily responsible. Geddie, influenced by
MacCallister formed the Glenorchy Association in 1848. The
name Glenorchy was chosen because this was the name of the
first church founded in England by Saint Augustine and is
still the Cathedral seat of the Archbishop. The official
head of the Church of England.

The English Associations were preserved also in
detail. Christchurch, the Capital of the Province was

named after Godley's College.

Lyttelton the port of Christchurch commemorated Lord Lyttelton as did Hagley Park his country residence. Latimer and Cranmer Squares are reminiscent and the streets bear the names of famous Bishops and Public Schools.

"The little river Avon, however, reminds us that a Scotch family named Deans were the first settlers on the Plains, building their homestead "Riccarton" at Avonhead and naming the stream that began there after the Avon near their Lanarkshire home."¹

The first group of immigrants arrived just before Christmas 1850 and were met in what is now Lyttelton Harbour by the Governor of the Colony, Sir George Grey.

. It has doubtless been sensed that from these English and Scottish backgrounds New Zealand derived not merely her general cast of life but specifically her church and educational systems. As we have endeavoured to indicate the origins and suggest the development of the various major protestant denominations up to this stage it would now seem fitting to trace Early Native Education and to show the inauguration and operation of the Provincial systems of Primary Education.

B. Early Native Education.

It would seem most appropriate to outline and interpret these wonderfully potent beginnings in terms of the New Zealand

¹ Condliffe, - History of New Zealand, p. 75.

named after George's College.

By the time the first of the children came to school

Lord Lytton was still living with his country residence.

Between the two houses are the remains of the old

and the names of George's College and Public School.

The first river was, however, named as that
a school built upon the site of the old
on the river, building the school "Lyons"
at Lyons and naming the river that flows there
after the river of the Lyons family.

The first group of immigrants arrived in the

1840 and were not in what is now Lytton Harbor by the

Governor of the Colony, Sir George Grey.

It has doubtless been named that from there

English and Scottish immigrants have been

mostly but generally east of the Lytton River

and educational system. As we have endeavored to indicate

the origin and suggest the development of the various major

protestant denominations up to this stage it would now seem

fitting to trace Early Native Education and to show the in-

fluence and operation of the traditional systems of primary

Education.

Early Native Education.

It would seem most appropriate to outline and interpret

these wonderfully potent beginnings in terms of the New Zealand

Condition. - History of New Zealand, p. 45.

Official Year Book for 1927.¹

"The system of education which was pursued from the foundation of the Colony - and, indeed, from 1816, when the first mission school was established at Rangihoua, in the Bay of Islands - was that of imparting instruction to the Natives in their own language in establishments where great numbers of all ages were congregated, and where they were not only educated, but were also housed, fed, and clothed. The first legislative action in this connection, was an Ordinance passed by the Legislative Council in Auckland in 1847. This provided for the education of the Youths of New Zealand, and recognized none but religious schools. Its administration, including the appointment and removal of teachers, was almost wholly in the hands of the religious bodies. The Ordinance declared that religious education (with a conscience clause), industrial training, and instruction in the English Language should find a part in the curriculum of all schools which received financial assistance under the Ordinance.

The aggregate amount of aid to be given was not to exceed one-twentieth of the estimated revenue of the Colony. The provisions actually applied to both races, but the greater part of the money appropriated in succeeding years was for Native Schools and Institutions. The amount of aid was set down annually on the Civil List, and the distribution for the year ended 30th September, 1854, well illustrates the apportionment among the religious bodies, viz: Church of England, £3,500; Wesleyan £1,600; Roman Catholic £800; Total £5,900."

1. The desirability of more democratic procedure, viz: having the subsidy for education removed from the Civil List and provided for by direct vote of the House of Representatives led to the passing of the Native Schools' Act, 1858. The provisions of this Act were similar to those of 1847, but an amount of £7000 was made available annually as capitation.

¹New Zealand Official Year Book, p.230.

War, depression and the general unsettled condition of the Country militated seriously against education and in spite of all efforts of Church and State in 1863 there were barely five hundred Native Scholars receiving formal instruction. For the next few years the system was practically defunct.

2. The Native Schools' Act of 1867 was a great advance on anything that had hitherto been evolved but the intervention of war rendered its operation impossible until after 1871.

The Act with its Amendments provided for:-

(1) The establishment of Village Schools wherever there was a sufficient native population.

(2) Except where the appointment of an English teacher was found to be impossible, instruction was to be in the English Language only.

(3) Through regularly appointed School Committees the Natives themselves were to be responsible for operating the Schools. Where possible the help of interested Europeans might be secured.

(4) The Maoris were required to furnish part of the expense involved in salaries and inspection and the necessary land for school buildings. The denominational schools already established continued to participate in the capitation allowance.

This provision was eminently satisfactory as subsequent history has shown.

The 1874 Statistics indicated that forty-one new schools had been formed with an attendance of 875 boys and 370 girls.¹

In addition twenty-three other schools were receiving the capitation allowance with an attendance of 142 boys and 100 girls.

In 1879 the control of Native Schools passed from the control of the Native Department to that of the Education Department.

But meantime a large white population had been growing up and the Ordinance of 1847 made little provision for these. It remained for the Provincial Systems to evolve their own educational superstructures and the fascinating history of their efforts cannot be too well known by our present leaders and young people.

C. The Provincial Systems of Primary Education.

In a much smaller and more limited way the Provincial educational evolution of New Zealand suggests the educational

¹ Note: It is estimated that the total Maori population in New Zealand never exceeded 200,000. From the beginning of European contacts there was a steady down trend until 1891 when the population stood at 50,000 from which time there has been a steady increase, the 1921 census showing 32,730 men and 30,051 women, a total of 62,781 including half-castes.

This provision was originally satisfactory in substance
history has shown.

The 1974 statistics indicated that forty-one new

schools had been opened with an attendance of 345 boys and
370 girls.

In addition twenty-three other schools were receiving
the assistance allowance with an attendance of 145 boys and
150 girls.

In 1975 the control of native schools passed from
the control of the Native Department to that of the Education
Department.

But certainly a large white population had been trans-
ferred up and the Government of 1964 made little provision for
them. It remained for the Provincial system to evolve
their own educational organizations and the Government
history of their efforts cannot be too well known by our
present leaders and young people.

2. The Provincial system of primary education
is a much smaller and more limited way the Provincial
educational evolution of New Zealand suggests the educational

Notes: It is estimated that the total Maori population in
New Zealand never exceeded 200,000. From the beginning of
European contact there was a steady decline until 1881
when the population stood at 50,000 from which time there
has been a steady increase. The 1981 census showed 2,710
men and 3,081 women, a total of 5,791 including half-castes.

development of the United States except that whereas New Zealand arrived at a National System of Primary Education in 1877 'The States' are still reaching toward this desirable consummation in terms of the Towner-Sterling Bill and its Amendments.

The development of these Provincial Systems of Education with the accompanying Church Advancement, as indicated, constitute the virile, intellectual, moral, and spiritual backgrounds that have given our people a name for integrity and achievement throughout the world.

The physical features of New Zealand: two main islands, approximately 1100 miles from end to end and varying from three to 200 miles in width; constitute an immediate and perennial administrative problem and the constant tendency is toward insularity and segregation.

In the earlier days when the means of communication were slow and dangerous this isolation expressed itself in self-contained and largely self-centered provincial units each seeking its own highest self-realization. For a useful synopsis of their educational development the reader is referred to pp. 231-234 of the New Zealand Official Year Book, 1927.

Only a few of the salient features can be given here.

1. As has been seen Auckland was the New Zealand Pioneer and practically all the early legislation had reference to

development of the United States except that whereas New Zealand arrived at a National System of Primary Education in 1877 'The States' are still reaching toward this desirable condition in some of the former-English and the latter.

The development of these Provincial Systems of Education with the accompanying Church movement, as indicated, especially in the case of the latter, and political movements that have given our people a sense of integrity and achievement throughout the world. The physical features of New Zealand, the main islands, approximately 1500 miles from end to end and varying from three to 500 miles in width; constitute an insular and territorial administrative problem and the constant tendency is toward insularity and conservatism.

In the earlier days when the means of communication were slow and dangerous this isolation expressed itself in self-contained and largely self-contained provincial units each seeking its own highest self-realization. For a number of years of their educational development the reader is referred to pp. 181-182 of the New Zealand Year Book, 1927.

Only a few of the earliest features can be given here. As has been seen England was the New Zealand standard and practically all the early legislation had reference to

her conditions and needs. Under the Education Act of 1857 the Superintendent of the Province was empowered to appoint an Education Board of from five to nine members, holding office for three years.

All schools that fulfilled certain modest requirements received grants from the funds.

"Religious instruction was at the option of the Local Committee, but exemption was to be granted to all scholars whose parents did not desire their attendance. In 1867, however, the provision was abolished and secular instruction alone obtained."¹

Between the years 1868 and 1872 educational legislation and achievement were so unsuccessful that there was no Public School System (as against parochial and private schools); either in Auckland City or the outlying settlements. This consideration led to the scrapping of all existing educational legislation and the passing of a New Act in 1872.

This made provision for the formation of School districts, the fixing of rates, and controlling of all funds. Various rates were fixed and no fees were charged in the Schools themselves. Secular instruction obtained and the degree of success seems to have been commendable.

2. Taranaki, as one of the smaller Provinces made a start with formal work in 1857 by appointing a commission of four to investigate possibilities; it was not until 1867, however,

¹New Zealand Official Year Book, 1927, p. 231.

for conditions and needs. Under the Education Act of 1957 the Superintendent of the Province was empowered to appoint an Education Board of from five to nine members, holding office for three years.

All schools that fulfilled certain modest requirements received grants from the funds.

"Religious instruction was at the option of the local authorities, but examination was to be granted to all scholars whose parents did not desire their attendance. In 1957, however, the provision was abolished and secular instruction alone obtained."

Between the years 1955 and 1957 educational legislation and achievement were so unimpressive that there was no public school system (an unmet parental and private school); either in Auckland City or the outlying districts. This legislation led to the sweeping of all existing educational legislation and the passing of a new Act in 1957.

This made provision for the formation of school districts.

The limits of rates, and controlling of all funds. Various rates were fixed and no fees were charged in the schools themselves. Secular instruction obtained and the degree of success seems to have been considerable.

E. G. Gurney, as one of the smaller provinces gave a start with formal work in 1957 by appointing a commission of inquiry to investigate possibilities; it was not until 1957, however,

that a Board of Education was established and from 1868 all revenues from Educational reserves were devoted to purposes of Education. Annual appropriations were also made by the Provincial Council for Education.

"Denominational Schools were eligible for assistance from the funds available,----and religious instruction (with a conscience clause) was allowed either before or after school hours, but the Irish Board of Educations selected Scripture portions could be read as part of the regular curriculum."¹

3. In Wellington which, because of its central location, was destined to become the Capital City the Provincial Council passed an Ordinance in 1855 providing for Common Schools. In the first Ordinance religious instruction was forbidden but an Amendment in 1857 admitted of Bible reading without note or comment.

4. Hawke's Bay as an offshoot from Wellington having been created a separate Province in 1859 repealed the existing Education Acts, excluded denominational schools from participation in buildings and repairs and made no provision for religious instruction during regular School hours.

5. The historic Province of Nelson although largely cut off from the great currents of life started early and has continued as an educational centre. Out of a Commission set up in 1853 an Act followed in 1856. Under this Act and its Amendments religious instruction of a non-controversial nature might be offered but parents had opportunity to object

¹Ibid, p. 232.

that a Board of Education was established and from 1883 all
 revenues from educational reserves were devoted to purposes
 of Education. Annual appropriations were also made by the

Provincial Council for Education

"Generalized schools were eligible for assistance
 from the funds available... and religious instruction
 (with a connection to the State) was allowed either
 before or after school hours. But the British Board
 of Education selected religious instruction as part of
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2. In Wellington which, because of its central location,
 was destined to become the Capital City the Provincial Council
 passed an Ordinance in 1883 providing for Common Schools. In
 the first Ordinance religious instruction was prohibited but an
 Amendment in 1885 admitted of Bible teaching without note or
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 amendments religious instruction of a non-denominational
 nature might be offered but parents had no opportunity to object

if they so desired.

Marlborough, when separated from Nelson forbade religious teaching, offering a purely secular curriculum.

6. The Canterbury beginnings were most significant. In 1855 the Provincial Council made a compact with the original Colonists for the founding of Christ's College under control of the Church of England, Bishop and Wardens. The following year saw a sum of £2,500 available for the promotion of primary education and this amount was entrusted to the Anglican, Wesleyan, and Presbyterian Church Authorities for distribution.

"The limitations imposed included a Clause for exemption from religious teaching where objected to by parents, and fees were to be the same in all Schools. A similar appropriation for education was made during the next five or six years, when, as a result of a Commission which brought down its report in 1863, legislation in the direction of ensuring a more effective system was introduced. A first step was taken in the same year, when the Administration of the Annual Appropriation was withdrawn from the Churches; though the denominational grants were not themselves cut off. An Educational Board responsible to the Provincial Government was set up. All applications for aid came within its Jurisdiction, as did also the regulation of salaries and the Appointment of Inspectors."¹

In 1864 an Ordinance enjoined that no child was to be absent from Bible reading but might be exempted from further religious teaching if the Committee had evidence that this matter was being otherwise attended to.

¹Ibid, p. 233.

if they so desired.

Nevertheless, when suggested from before the

religious teaching, offering a purely secular curriculum.

6. The Government's position was most significant.

In 1905 the Provisional Council made a compact with the original

Committee for the founding of Christ's College under control

of the Church of England, Bishop and others. The following

year saw a sum of £2,500 available for the promotion of

primary education and this amount was entrusted to the

London, Kingston, and Westchester Church Committee for

distribution.

"The Committee's report included a clause for
exemption from religious teaching where objected
to by parents, and there were to be no more in
all schools. A similar exemption for educa-
tion was made during the year 1905 at six years,
when, as a result of a Commission which brought
down the report in 1903, legislation in the
direction of creating a more effective system
was introduced. A year later when in the
same year, when the abolition of the annual
exemption was withdrawn from the Church;
though the denominational schools were not then
helped out of the Government's hands responsible
to the Provisional Government was not yet all
explanations for it came within the jurisdiction
as to the regulation of religion and the
appointment of inspectors."

In 1905 an Ordinance stipulated that no child was to

be absent from Bible reading or might be exempted from

further religious teaching if the Committee had evidence

that this matter was being otherwise attended to.

Under an enactment in 1871 all existing legislation was repealed and amongst rigorous changes the following indicates the general trend.

"The Management of the School, the fixation of Salaries, and the appointment and removal of teachers, came within the Jurisdiction of the district Committee. All teachers were required to have a certificate from the Board."¹

Teachers were exempted from giving Bible instruction but provision was made for this to be given by the Clergy. This order held until 1873 when the provision was withdrawn as were also the monetary grants to Denominational Schools.

7. With characteristic Scottish thoroughness and tenacity the Educational foundations were well and truly laid in Otago and the work here was much more successful than in any of the other Provinces.

The first meeting of the Provincial Council set up a Committee to investigate and report with the result that, at the end of 1854 its recommendations were adopted and the first Grammar School formed in Dunedin.

The Provincial Council made provision for bringing certified teachers from Scotland and met the cost from Provincial funds and other sources. This temporary arrangement held for two years when a thoroughgoing Ordinance replaced it.

¹ Ibid, p. 233.

Under an enactment in 1871 all existing legislation

was repealed and enacted various changes the following

includes the General Fund.

"The management of the school, the election of
 teachers, and the appointment and removal of
 teachers, shall be within the jurisdiction of the
 District Council. All teachers shall be
 have a certificate from the board."

Teachers were exempted from giving Bible instruction but
 provision was made for this to be given by the clergy. This

order held until 1878 when the provision was withdrawn as

were also the majority given to denominational schools.

7. With characteristic British thoroughness and tenacity

the National Foundation were well and truly laid in stone
 and the work here was much more successful than in any of the

other provinces.

The first meeting of the Provincial Council was held

a Committee to investigate and report with the result that
 at the end of 1884 the recommendations were adopted and the

first Grammar School formed in Ipswich.

The Provincial Council made provision for the

certified teachers from Scotland and the rest from

Provincial funds and other sources. This temporary arrange-

ment held for two years when a permanent Ordinance re-

placed it.

"This Ordinance provided for a Board of Education consisting of the Superintendent and the Executive of the Province, with the Rector of the Grammar School and two members from each School Committee. The functions of the Board consisted of promoting School Districts and establishing Schools therein. Each district elected a Committee Annually, which consulted with the Controlling Board as to buildings, but carried out the selection of its own teachers.--- Religious instruction was given at stated hours, and ¹ exemption could be obtained on objection by parents."

The first report for the year 1856-1857 has the following interesting list of schools, teachers, and attendances.

<u>Schools</u>	<u>Teachers</u>	<u>Attendance</u>
Dunedin-----	Alex. Livingston	----- 101
Dunedin-----	A. R. Livingston	
Dunedin-----	Miss Dodds-----	14
Port Chalmers-----	Colin Allan-----	31
Green Island-----	Adam Wright-----	20
East Taieri-----	John Hislop-----	36
Tokomairiro-----	Alex Ayson-----	34 ^{"2}

D. Educational Statistics of 1867

These are of special interest as indicating something of the general and educational progress of the Country ten years before the National System of Education came into force in 1877. Figures for the smaller Provinces are dealt with in general as not being available in sufficient detail.

¹ Ibid, p. 234.

² Chishold, Rev. J. Fifty Years Syne, p. 108.

This Ordinance provided for a Board of Education consisting of the Superintendent and the Executive of the Province, and the Mayor of the Province. School and two members from each school district. The functions of the Board consisted of promoting School Districts and establishing Schools therein. Each district elected a Committee annually, which cooperated with the Commission Board as to matters but carried out the selection of its own members. Public Law 1855-1857 was given as stated herein, and exception could be obtained on objection by persons. The first report for the year 1855-1857 was the following:

The following list of schools, teachers, and attendance.

<u>Schools</u>	<u>Teachers</u>	<u>Attendance</u>
Denison	John Denison	101
Imperial	A. R. Livingston	14
Denison	John Denison	11
Port Chalmers	John Denison	30
Green Island	John Denison	30
East Denison	John Denison	30
Imperial	John Denison	30

Statistical Statement of 1857

There are of special interest an interesting comparison of the general and educational progress of the country ten years before the National System of Education came into force in 1857. Figures for the smaller provinces are dealt with in general as not being available in sufficient detail.

1857, p. 134.
1857, p. 134.

Table showing Provincial appropriations and number of scholars in 1867.

Province	Population Total	Revenue	Number of Scholars	
		Appropriation to Education	Attending Public Schools	Attending Private Schools
Auckland....	48,321....	196,667....	3,000.....	2,686.....
Wellington..	21,950....	166,444....	2,714.....	970.....
Nelson.....	23,814....	170,634....	5,680.....	1,668.....
Canterbury..	53,866....	562,807....	6,751.....	2,178.....
Otago.....	48,577....	503,755....	11,698.....	3,298.....
Others.....	22,160....	263,848....	3,727	
Totals	218,688..	1,864,155...	33,570	

From New Zealand Official Year Book, 1927.

This quick survey of early public, private, and parochial education brings out, that, in harmony with Old Country usages, New Zealand adopted the method of giving a greater part of her Bible reading and general religious instruction through-the-week as an accepted part of the curriculum.

In the formative stages this was an effective and expedient method giving Christian teachers as well as ministers an effective opportunity of imparting much-needed instruction

and inspiration.

But the wheels of time were hastening on and in due course there was to be a more highly developed system for both Church and State necessitating a more clearly differentiated curriculum for both.

This new order was heralded by the evolution of a National System of Education which grew out of the great Education Act of 1877.

E. The Maori Wars and After

"The governor has set fire to the fern at Taranaki, and the smoke will cover the whole island." (Maori saying, 1860)

1. Even though New Zealand had been proclaimed a British Possession and the Treaty of Waitangi duly signed by a great number of the Leading Chiefs it was not to be expected that hidden friction and open rupture would be obviated.

As the machinery of self-government evolved the friction points became more numerous and the earlier troubles which had died down by 1848 were later revived. Doubtless there were many faults on all sides and it would appear that the Governor par excellence of these early times, Sir George Grey, was not entirely without blame.

"The most serious charge is that the Governor relied upon his own personal 'mana' instead of teaching the Maoris how to govern themselves. His departure revealed their hopeless disunity. The Chiefs had little

and investigation.

At the same time there was something on and in the

course there was to be a more highly developed system for

both Church and State consequently a more clearly differentiated

at various times for both.

This new order was suggested by the evolution of a

National System of Education which grew out of the great

Education Act of 1902.

The School Year and After

"The Governor has not time to the time at present."

and the people will cover the whole island." (Report 1900, 1901)

Even though New Zealand had been proclaimed a British

possession and the Treaty of Waitangi only signed by a great

number of the Maori Chiefs it was not to be expected that

higher education and more progress would be expected.

As the necessity of self-government evolved the Education

Committee became more numerous and the earlier thought which had

also been by 1880 were later revised. Doubtless there were

many families on all sides and it would appear that the Governor

was especially of those early times. Sir George Grey, who

was entirely without blame.

"The most serious matter is that the Governor relied

upon his own personal 'man' instead of seeking the

advice of his own advisers. His departure is

very much to be regretted. The whole had little

power over their own tribes, and each tribe was jealous of all the others. The Governor was not able to control them and they seemed hopeless to govern themselves. It was to remedy this state of affairs that the Maori King movement began in the Waikato district."¹

At best many of the Chiefs had not signed the Treaty of Waitangi and as the Pakehas increased the Waikatos especially conceived the idea of trying the type of government that seemed to have given the Whites such prestige. Consequently leading Chiefs like Wirenu Tamihana (William Thompson) zealously applied themselves to the establishment of a Central Government with a leading Chief as King.

2. Many of the farseeing Colonists sympathized with this project and believed that properly directed it might have been used as a medium to bring about responsible Government among the Maoris.

But the new Governor Sir Thomas Gore Browne failed to grasp the genius of the situation and allowed the movement to slip out of his hands. At the same time there was considerable laxity as to the sale of firearms to the Natives and within a few years sixty thousand weapons of offence or defence had passed into their hands.

Sir John Gorst then the Commissioner of the Waikato district has ably outlined the chief Maori grievances in his book, "The Maori King", (Macmillan and Company, London.) 1864.

¹Condliffe - History of New Zealand, p. 99.

power over their own tribes, and each tribe was
 jealous of all the others. The Governor was not
 able to control them and they seemed boundless in
 govern themselves. It was to remedy this state of
 affairs that the Maori King movement began in the
 Waikato district.

At first many of the Maori had not joined the Queen
 of Waikato and so the Governor intervened the Waikato especially
 conceived the idea of trying the type of government that
 seemed to have given the Maori such prestige. Consequently
 leading Maori like Sir James Thompson (William Thompson) seemed
 to applied themselves to the establishment of a Central Govern-
 ment with a leading Maori as King.

2. Many of the European Colonists sympathized with this
 project and believed that properly directed it might have been
 used as a medium to bring about responsible Government among
 the Maori.

But the new Governor Sir Thomas Gore Browne failed to
 grasp the genius of the situation and allowed the movement to
 slip out of his hands. At the same time there was considerable
 loyalty as to the sale of land to the Maori and within
 ten years sixty thousand acres of land were sold
 passed into their hands.

Sir John Gore then the Commissioner of the Waikato
 District has fully outlined the chief facts of the movement in his
 book, "The Maori King" (London and Company, London), 1884.

Because of the effect upon subsequent history the grievances and considerations that led up to the series of wars are here enumerated:-

a. Leaders sensed that the constant intertribal wars and feuds must ultimately bankrupt the race.

b. The unrestricted sale of liquor because of the revenue accruing was bitterly objected to by Wiremu Tamihana and others.

c. The onward march of Pakeha Settlement saw them being gradually deprived of their lands at nominal rates and both in Waikato and Taranaki strenuous efforts were made to hinder farther sales.

In 1857, the year of the election of the Maori King, Wiremu Kingi of Taranaki organized a Maori Land League pledged to oppose farther sales.

d. Worst of all was the ill treatment and scant courtesy oftentimes extended to them by settlers and officials.

In 1857 Wiremu Tamihana had journeyed to Auckland to seek a direct conference with the Governor. He was insulted by a subordinate, refused access to the Governor and hastily returned resolved to project the King Movement.

The following graphic account of what happened on his return is given by Condliffe, A Short History of New Zealand, p. 102:

Because of the effect such statements history the
 circumstances and considerations that led up to the series of
 were not here enumerated:-

a. Lordships seemed that the constant interference

was not made until finally brought the case.

b. The aristocratic rule of India because of the

revenue existing was bitterly objected to by William Temple
 and others.

c. The crown's action in India's history was then

being gradually deprived of their lands at nominal rates and
 both in India and elsewhere attempts were made to
 hinder further sales.

In 1857, the year of the election of the Lord

King, William Temple of Birmingham organized a League of Nations
 elected to oppose further sales.

d. Worst of all was the ill treatment and scorn

country gentlemen extended to them by nobles and officials.

In 1857 William Temple had journeyed to America

to seek a direct conference with the Governor. He was in-

cluded by a subordinate, refused access to the Governor and

finally returned resolved to protect the King's Government.

The following graphic account of what happened on his

return is given by Connelley, a short history of New Zealand.

p. 102:

"The great meeting at Rangiriri in April, 1857 lasted several days. There were long and excited speeches for and against electing a King; the new flag was hauled down and re-hoisted; angry feelings were calmed in the curious Maori fashion by a devoted Christian Convert calling out, "Let us pray," At times there were long silences, then a fervid orator would speak and end by reciting an old song and the whole meeting would join in rhythmic chorus. No resolutions were passed, but before the meeting dispersed the Maori King was a formidable reality."

3. Growing out of Colonel Wakefield's first purchases of land near Waitara, Taranaki, war became imminent. 60,000 acres had been purchased from exiled owners living in various parts and when under the complex Maori Land System, other owners, exiles from various parts of the land appeared and denied the right of the Pakehas to be in possession, the Governor, alarmed at the prospect of war abandoned the greater part of the 60,000 acres to the Maoris.

The famous Chief, Wiremu Kingi, already referred to, migrated thither from Waikanae and in defiance of the New Governor, Sir George Grey, he not only established himself but formed the Land League which forbade the Sale of Maori land to Paheha Settlers. This attitude was persisted in until 1859 when Governor Browne received notice from Kingi that no more land would be sold between New Plymouth and the Mokau River.

Meantime there had been many feuds among the Maoris themselves and almost simultaneously with Kingi's proclamation a member of the tribe named Teira, (Taylor) offered to sell

the very land upon which the Chief was living. The Governor having satisfied himself as to the title, completed the transaction and in 1860 endeavoured to take possession.

There was opposition from Kingi. Troops were sent and the first Taranaki war resulted. In the light of subsequent investigation it would seem as though Governor Browne's action in this matter was hasty and ill-advised and that Wiremu Kingi had a real case.

In 1861 the first phase of the conflict ended in a truce but the prestige of the Pakehas and Pakeha Soldiers had been seriously shaken.

4. It is much easier to start war than to stop it and the fire set to the fern in Taranaki rapidly spread to Waikato. Meantime Governor Grey had returned and even he with such able and sincere friends of the Maoris as Premier Sir William Fox and Bishop Selwyn could not avert disaster.

Through many vicissitudes serious blunders on the part of the Governor led to the decision of the Waikato King Maoris to make an attack upon Auckland. "They sent out letters to other tribes exhorting them to 'sweep out your yard, and we will sweep out ours.'" ¹

General Cameron who had been in charge of the Taranaki operations was called upon to command and direct military operations. As indicating the spirit of the Maoris and the

¹ Ibid, p. 107.

the very land upon which the first was lived. The
 Governor having notified himself as to the title, concluded
 the transaction and in 1867 subsequently to the purchase.
 There was considerable time spent. Things were good
 and the first harvest was plentiful. In the night of the
 current investigation it would seem as though Governor
 action in this matter was really and ill-considered and that
 wisdom might have been used.

In 1867 the first phase of the conflict ended in a
 truce but the presence of the rebels and their soldiers
 had been seriously noted.

It is much easier to start war than to stop it and
 the fire set to the land in 1867 resulted in a serious
 situation. Governor Gray had returned and was in with much able
 and sincere friends of the people as Governor William Fox
 and Bishop Selwyn could not avoid disaster.

Through many vicissitudes various elements on the part
 of the Governor led to the isolation of the people from the
 to make an attack upon the rebels. They sent out letters to
 other tribes exhorting them to sweep out the rebels, and as
 all were out there.

General Sherman who had been in charge of the Federal
 operations was called upon to command and direct military
 operations. He instructed the agents of the people and the

and the difficulty of the task of subduing them the following incident is cited.

In April 1864 a force of 2,000 British soldiers surrounded a Maori force of 300 in their Pa at Orakau, Te Awamutu. The Maoris were without proper provision and adequate means of defence. After a three days' bombardment General Cameron called upon them to surrender but received the following memorable answer: "Ka whaiwhai tonu Ake! Ake! Ake!" Requested to send out their women and children they replied, "The women will fight on with the men!"

In due course they were overcome but their slogan has become a watchword in New Zealand. "The earth works and the victory," says Reeves,¹ "remained with us, but the glory of the engagement lay with those whose message of "Ake! Ake! Ake!" will never be forgotten in New Zealand."

The most terrible part of the struggle was yet to be. The Maoris were being slowly won from Cannibalism but there were occasional reversions. One of these and its fearful sequel came about in this manner.

During the Waikato War little attempt was made to defend New Plymouth and its environs. The Pakeha forces were limited and occasional skirmishes were the order. In one of them on April 4th, 1864, Captain Lloyd and some of his men

¹ Quoted from Condliffe - History of New Zealand, p. 110.

and the difficulty of the task of searching them was further
increased by the fact that the list of names was not complete.

In April 1864 a force of 2,000 British soldiers
arrived at a point about 100 miles from the coast. The
soldiers were without proper provisions and had
to live on the land. They were very much
General Gordon called upon them to surrender but received
the following memorable answer: "The women and children stay
behind. We will fight with the men."
The women will fight with the men!

In the course of the war they were overcome but their glorious
deeds were recorded in the history. "The war was not the
victory," says Keesee, "remained with us, and the glory of
the engagement lay with those who fought of it and died!"
will never be forgotten in the history.

The last battle of the war was fought at the
The British were being slowly won from the British but there
were occasional reverses. One of these was the battle of
which was fought in the year.

During the war the British army was made to
defend New Plymouth and the other. The British forces were
limited and occasional reverses were the order. In one of
them on April 24, 1864, Captain Blake and some of his men
quoted from Corbett's - History of New Zealand, p. 110.

lost their lives and the Maoris reverting to their ancient barbaric custom, cut off their heads and drank their blood.

Condliffe, page 111 describes what immediately followed, thus:-

"A few days afterwards the Angel Gabriel was said to have appeared to those who had drunk the blood. The head of Captain Lloyd was dug up and taken throughout the North Island to be the medium of communication with Jehovah. Like wildfire a horrible religion, based on this occurrence, spread among the rebel tribes who, in only too many cases, abandoned Christianity for the revolting practices of Pai Marire, or, as it is better known, Hau-Hauism. Te Ua, the high priest of the new religion, taught his followers that legions of angels were waiting to assist their cause, and that if they went into battle shouting Hau! Hau! (Up! Up!) they would be invulnerable. The new religion has been described by Sir William Fox as "a large infusion of Judaism, some leading features of Mormonism, a little Mesmerism, a touch of Spiritualism, occasional ventriloquism, and a large amount of cannibalism."

Under these revolting circumstances it can easily be imagined that wherever the war spread there were dire consequences.

5. It is fortunate and most significant that even in this evolutionary stage of a great people many of them with their limited knowledge and poor facilities remained true to their newly embraced Christian beliefs and teachers and loyal in the extreme to the Queen and her representatives. The subsequent history need not be traced and from 1872 on there has been little occasion for alarm as increase of European population and growing co-operation and understanding have rendered serious conflict impossible. It will readily be seen that as in the cases of the American War of Independence

and the Civil War, the whole country and especially the North Island was so taken with the pursuits of war that there was little disposition or opportunity to develop educationally.

6. As is general in such cases Church work was the first to suffer and the following faithful portrayal is simply indicative of the general condition.

"If the religious condition of the Maoris was such as to cause lasting grief to their teachers, there was not much in White New Zealand to relieve the picture. For the crash of the war period had been even greater than the foregoing pages have shown. Nothing has been said about the troubles at Nelson, where the earnest and faithful Bishop Hobhouse broke down under the factious opposition of his laity; nothing of the depression which stopped the building of Christchurch Cathedral, and led to the proposal for the sale of the site for Government Offices; nothing of the closing of St. John's College at Auckland as well through lack of students as through lack of funds."¹

As is usual the aftermath of war was almost as trying as the war itself and only the quiet Anglo-Saxon courage and persistence could rescue the Country from financial and moral bankruptcy. It might be noted in passing that the present generation is still paying interest on two million pounds raised for war purposes at that time.

F. The Era of Gold.

Conditions in the South Island had been generally quieter and so more prosperous than in the North, and even before gold was discovered at Tuapeka in 1861 by an Old Californian miner named Gabriel Read, farming had been

¹ Purchas, H. T. - The English Church in New Zealand, p. 211.

and the Civil War. The whole country was especially the Irish
 Ireland was so taken with the war that there was
 little discussion of opportunity to develop educationally.
 6. As is pointed out above, Church work was the first

to suffer and the following table is largely
 indicative of the general condition.

"If the religious condition of the people was such
 as to cause serious grief to their leaders, there
 was not much to be done but to leave the
 matter. For the church of the war period has been
 ever weaker than the former one and has shown
 little has been said about the condition of the
 whole the people and the whole of the country
 broke down under the religious condition of the
 people. At the same time which showed the
 religious of the country, and led to the
 proposal for the sale of the Irish Government
 O'Connell, because of the closing of St. John's College
 at Limerick and the lack of students as
 shown in the table."

As to the religious condition of the people at this
 as the result of only the first Irish-American Congress and
 representatives would receive the country from the Irish and moral
 bankruptcy. It might be noted in passing that the present
 generation is still paying interest on two million pounds
 raised for war purposes at that time.

The Great Famine.

Constitution in the South Irish has been generally
 weaker and so more prospective than in the North, and even
 before 1845 was discovered at Tinsley in 1845 by an Irish
 Catholicism which had been helped by the famine had been
 1. Famine, 1845 - The Irish famine is now known, p. 111.

somewhat highly developed in Canterbury and Otago, railways were in course of construction, immigrants were coming in steadily and the natural development was quite satisfactory.

The magic word, Gold! attracted, in the shortest possible time, all sorts and conditions of men and while undreamed of wealth flowed into the Provincial coffers there were many new problems to be faced. Many of the miners were a doubtful asset and very many either spent as they went or were unsuccessful in the venture. In either case these had to be provided for. After following the various "diggings" many were absorbed in the public works making roads and railways and many found their life-work on the land.

It will therefore be seen that under these more prosperous and peaceable conditions the South Island received a long start over the North which did not really begin to prosper until the end of last century.

The breaking down of the Provincial System by the Act of 1875 made fully operative in November 1st 1876 and the general Education Act of November 20th 1877 were the epoch-making happenings of this time.

1. The beginnings of Secondary and Higher Education growing out of the primary and preparing for an indigenous leadership might with profit be indicated here.

a. St. John's College, Auckland was one of Selwyn's projects commenced in 1846 as a school for Maoris, South Sea

...somewhat highly developed in Canterbury and other, railways
...were in course of construction, immigrants were coming in
steadily and the natural development was quite satisfactory.
The main road, which attracted, in the shortest
possible time, all sorts and conditions of men and this un-
derstood of course fitted into the Provincial scheme there
were very few problems to be faced. Many of the miners were
a doubtful asset and very many either spent as they went or
were unproductive in the venture. In either case there was
to be provided for. After following the various "alignments"
many were absorbed in the public works making roads and rail-
ways and many found their life-work on the land.
It will therefore be seen that under these more prosper-
ous and peaceful conditions the South Island received a jump
start over the North Island and not really begin to prosper
until the end of last century.
The Province down of the Provincial system by the end
of 1875 made fully operative in November 1875 and the
General Education Act of November 1875 were the essen-
tial landmarks of this time.
1. The beginning of Secondary and Higher Education was
the act of the primary and preparatory for an independent leader-
ship which with credit to individual merit.
...St. John's College, Auckland was one of the first
schools commenced in 1875 as a school for Maori, for the

Islanders and Pakehas. This type of organization was found to be unsatisfactory and in time a number of institutions grew up, St. John's College being specially concerned with Theological Education.

b. In 1853 the Canterbury Pilgrims established what is now the oldest Grammar School in New Zealand, Christ's College, and in 1856 Nelson followed with Nelson College.

In the original plan Christ's College was to develop into a University but when in 1873 the Provincial Council established and endowed Canterbury College the upper department of Christ's College became a Theological Hall.

c. Otago University came into being in 1869 and in 1873 Otago and Canterbury affiliated at the University of New Zealand in 1874. The present University System was completed by the foundation of Auckland University College (1882) and Victoria College, (1897).

2. The Presbyterian Church as the premier educational instrument of the land feeling the necessity for a highly trained consecrated indigenous Ministry commenced its work thus:-

"In 1868 the College Committee expressed the very decided opinion that one of the best ways of inducing capable youths to study for the Ministry would be the immediate appointment of a Theological Tutor or Professor. This plan seemed the most feasible from the fact that a movement had been started by the Provincial Government to institute a University in Dunedin. The Synod, instead of devoting its educational funds to denominational ends, as it might righteously have done, showed a public spirit worthy of all praise, in agreeing to

Teaching and Research. This type of organization was found to be unsatisfactory and in time a number of institutions grew up. St. John's College being especially connected with Theological Education.

4. In 1885 the Government, with the object of what is now the oldest Government School in New Zealand, Christ's College, and in 1886 Nelson followed with Nelson College. In the original plan Christ's College was to develop into a University but when in 1893 the Provincial Council established an entirely Government College the Department of Christ's College became a Theological Hall. A State University came into being in 1900 and in 1908 Otago and Canterbury affiliated at the University of New Zealand in 1914. The present University system was completed by the formation of Auckland University College (1922) and Victoria College (1927).

5. The Presbyterian Church as the greatest educational instrument of the land leading the movement for a higher level connected institutions Ministry commenced its work there.

In 1908 the Education Committee approved the report which stated that one of the best ways of increasing the number of students was to establish a Technical School. This plan seemed the most feasible from the fact that a movement had been started by the Provincial Government to establish a University in New Zealand. The School, instead of being a technical school, was a general school, showed a high level of education, and in order to enable the Ministry of Education to carry out its work.

found a Chair of Mental and Moral Philosophy in the University."¹

3. Leaving out of account the beginnings of Roman Catholic Higher Education we may note here that of the Methodist as the third strongest Protestant Denomination in the Land.

Among "signs of improvement" following upon the Maori Wars was the reopening of Three Kings College in 1876 with the Reverend Thomas Buddle as Principal.

Under the new arrangement provision was to be made for a

"Combination of training European students for the Ministry, in conjunction with educating a number of Maori boys. The students assisted in giving lessons to the boys which in itself was a valuable part of their own training."²

¹Chisholm, James - Fifty Years Syne, p. 211.

²Williams, W. J. - Centenary Sketches of Methodism, p. 176.

From a study of the history of the University of

the University of the Pacific at Stockton

the University of the Pacific at Stockton

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THE PERIOD OF GROWTH AND DEVELOPMENT

FROM 1877 TO THE PRESENT

1. The United States was not a full-fledged colony, a trading
possession and the beginning of a small island nation.

The early history of the United States is a story of
1877-1927 has been marked by the various stages and
stages of growth and the various stages of development
to which the United States has come. The United States
has been a nation of growth and development, and the
United States has been a nation of growth and development.

CHAPTER V

THE PERIOD OF GROWTH AND DEVELOPMENT

FROM 1877 TO THE PRESENT

1. The United States has been a nation of growth and
development, and the United States has been a nation of
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THE PERIOD OF GROWTH AND DEVELOPMENT
FROM 1877 TO THE PRESENT

A. New Zealand was now a full-fledged Colony, a budding Dominion and the beginning of a small Island Empire.

The half century of most vital and significant history, 1877-1927 has been well treated by the various Church and State interests and the attempt here will not be so much to review their work as to note the major developments and show the constant tendency toward expansion, centralization, and unification leading to greater efficiency and economy of working, with a finer and more fundamentally Christian synthesis still to be.

1. The historical background of the scientific study of children and young people as given by Waddle, Introduction to Child Psychology, Chapter I indicates at once the fearful conditions under which many were called upon to live (and die) and the various ameliorative influences that were at work leading to a better understanding and the new day for the kingdom of childhood.

Two great movements of human enterprise and thought have been primarily responsible for the change and advancement that have come through much tribulation.

2. The industrial revolution or evolution has led to great material prosperity while scientific investigation

THE HISTORY OF SCIENCE AND CIVILIZATION

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both biological, philosophical, and theological has tended to liberate men's minds and widen their peripheries of thought and interest.

It is now just 50 years since Professor Tyndall speaking in Belfast as President of the British Association for the Advancement of Science, said "Prolonging my gaze back into the infinite azure of the past, I seem to discern in matter the promise and the potency of life."¹

The work of Darwin, Wallace, and many others had been bearing fruit and humanity was on the march. There were many by-products of these complex movements which are merely noted here. Outstanding among these was the war that began to rage round the Bible itself.

The present writer came into this aftermath and subsequently ministered in a Community where it is said the Bible was tried by Jury by representative men and burned at the stake. Men of the type of Ingersoll, Cotter Morrison, and Blatchford began to challenge the very superstructure of religion with special reference to Christianity and these attacks led in turn to the growth of what has been crudely named Higher Criticism - at its best it might better be designated, sane, scientific, scholarly investigation and interpretation of facts and reasonable deductions from these.

The battle and the search still proceed.

A certain amount of dissension and cross-purpose among the denominations plus the effect of this scientific development

¹Quoted by Waddell, Dr. Rutherford - My Pathway to Christ, p. 9.

together with the general magnitude of the task led to the "free, secular, and compulsory" system of General Education provided for by the Act of 1877 and its Amendments down to the present.

The historical development of this System is so well traced in the New Zealand Official Year Book, pp. 235-236 that it seems wise to add the statement as Appendix IV.

For details of primary, secondary, technical, and university education the reader is referred to the various New Zealand Year Books and to the publications of the Education Department listed in Bibliography.

Appendix V, taken from the New Zealand Official Year Book, 1927, p. 237 is self-explanatory and is inserted to indicate the highly developed system that has grown out of small and chequered beginnings.

It says much for our gallant Dominion that in spite of the well-nigh disastrous effects of the recent World War*

*Note:- The complete number of troops and nurses provided for foreign service up to the cessation of hostilities was 11,368-more than 10 per cent of the Dominion's total population in 1914. A further 3,370 are known to have left New Zealand to serve in British and Australian Forces. The total casualties were 58,000 of whom 18,700 were killed in action or died. Belgium's total, with a population seven times greater, was 13,000.----It is worthy of record that the public debt of the Dominion rose from £94,000,000 in 1914 to £219,000,000 in 1922, of which more than £80,000,000 was direct war expenditure. Then, since the war, over £26,000,000 has been provided for settling discharged soldiers on the land, and the heavy burden that the Dominion voluntarily undertook has caused an increase in taxation which has certainly strained the resources

together with the general methods of the book for the
 "time, regular, and compulsory" system of General Education
 provided for by the Act of 1877 and its amendments down to
 the present.

The historical development of this system is so well
 treated in the New Zealand Official Year Book, pp. 233-235
 that it seems wise to add the statement in Appendix IV.
 For details of primary, secondary, technical, and
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Appendix V, taken from the New Zealand Official Year
 Book, 1927, p. 237 is self-explanatory and is inserted to
 indicate the highly developed system that has grown out of
 small and scattered beginnings.

It seems much for our English Commission that in spite
 of the well-known disastrous effects of the recent war

*Note: - The complete number of troops and women provided
 for foreign service up to the cessation of hostilities was
 11,800 more than 10 per cent of the Dominion's total popula-
 tion in 1914. A further 5,370 are known to have left New
 Zealand to serve in British and Australian forces. The total
 casualties were 56,000 of whom 18,700 were killed in action or
 died. Belgium's total, with a population seven times greater,
 was 13,000. --- It is worthy of record that the entire debt of
 the Dominion rose from £24,000,000 in 1914 to £112,000,000 in
 1922, of which more than £40,000,000 was direct war expendi-
 ture. Then, since the war, over £22,000,000 has been provided
 for settling discharged soldiers on the land, and the heavy
 burden that the Dominion voluntarily undertook has caused an
 increase in taxation which has seriously affected the economy

the total educational expenditure exclusive of private and parochial ventures and the free kindergarten associations, stood in 1925-26 at £3,814,434.

Owing chiefly to the Bible and Religious Instruction in Schools Controversy which has been persistent throughout the years the past quarter century has witnessed a large increase in Private and Church Schools and Colleges and Free Kindergartens for pre-school age children.

The Education Amendment Act, of 1921-22, called for the registration of every existing School before July 13th, 1922, and henceforth no school can be established without formal application, registration and compliance with certain conditions as to staffing, premises, equipment and curriculum.

By the Act of 1914 every child between seven and fourteen years of age is required to be enrolled in a public or registered school.

The end of 1925 showed 285 private primary schools with a roll number of 25,933 and 907 teachers. Of these 79

of even her wealthiest citizens.

Speaking of the New Zealanders Lord Haig said:-"No division in France built up for itself a finer reputation, whether for the gallantry of its conduct in battle or for the excellence of its behaviour out of the line. Its record does honour to the land from which it came and the Empire for which it fought."

These facts from W. Pember Reeves, "The Long White Cloud" are given not to laud war but to indicate that people living on slender Islands far from the centre of things are prepared to live and die for better world conditions.

per cent were Roman Catholics.

New Zealand's child mortality is amongst the lowest in the world, as the following table will show. This is largely accounted for by the general healthy condition of the populace, the painstaking labours of such pioneers as Sir Truby King and the general advanced child welfare legislation that has been evolved.

Country	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910
Denmark	10.04	9.40	10.33	10.47	10.79	9.84	9.14	9.08	8.8	8.24
Low South Wales	10.43	9.43	9.4	10.14	10.14	9.50	8.78	8.91	9.25	8.14
Victoria	11.05	10.81	10.55	10.7	10.17	10.54	9.50	9.71	10.01	9.47
South Australia	11.49	9.87	9.71	11.40	10.43	10.08	9.17	9.55	9.39	8.19
Western Australia	9.61	9.37	9.37	11.24	10.27	10.43	9.44	9.41	9.08	8.07
Tasmania	10.03	9.10	9.03	10.29	9.43	10.40	9.20	9.25	9.47	8.03
Switzerland	10.77	9.71	9.75	12.09	10.30	9.17	8.50	9.07	9.27	8.21
New Zealand	8.34	8.25	12.24	9.47	10.10	8.73	8.77	8.03	8.23	8.04

The apparently disproportionate number of New Zealand in the latter of the rate for 1910 is explained by the fact that the Dominion experienced the widespread influenza epidemic during 1910, while in the Commonwealth the outbreak did not occur till 1912.

For approximately this purpose the rate for the various major European and other countries was taken of 1901-1910 - 1911-1912 - 1913-1914 - 1915-1916 - 1917-1918 - 1919-1920 - 1921-1922 - 1923-1924 - 1925-1926 - 1927-1928 - 1929-1930 - 1931-1932 - 1933-1934 - 1935-1936 - 1937-1938 - 1939-1940 - 1941-1942 - 1943-1944 - 1945-1946 - 1947-1948 - 1949-1950 - 1951-1952 - 1953-1954 - 1955-1956 - 1957-1958 - 1959-1960 - 1961-1962 - 1963-1964 - 1965-1966 - 1967-1968 - 1969-1970 - 1971-1972 - 1973-1974 - 1975-1976 - 1977-1978 - 1979-1980 - 1981-1982 - 1983-1984 - 1985-1986 - 1987-1988 - 1989-1990 - 1991-1992 - 1993-1994 - 1995-1996 - 1997-1998 - 1999-2000 - 2001-2002 - 2003-2004 - 2005-2006 - 2007-2008 - 2009-2010 - 2011-2012 - 2013-2014 - 2015-2016 - 2017-2018 - 2019-2020 - 2021-2022 - 2023-2024 - 2025-2026 - 2027-2028 - 2029-2030 - 2031-2032 - 2033-2034 - 2035-2036 - 2037-2038 - 2039-2040 - 2041-2042 - 2043-2044 - 2045-2046 - 2047-2048 - 2049-2050 - 2051-2052 - 2053-2054 - 2055-2056 - 2057-2058 - 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2395-2396 - 2397-2398 - 2399-2400 - 2401-2402 - 2403-2404 - 2405-2406 - 2407-2408 - 2409-2410 - 2411-2412 - 2413-2414 - 2415-2416 - 2417-2418 - 2419-2420 - 2421-2422 - 2423-2424 - 2425-2426 - 2427-2428 - 2429-2430 - 2431-2432 - 2433-2434 - 2435-2436 - 2437-2438 - 2439-2440 - 2441-2442 - 2443-2444 - 2445-2446 - 2447-2448 - 2449-2450 - 2451-2452 - 2453-2454 - 2455-2456 - 2457-2458 - 2459-2460 - 2461-2462 - 2463-2464 - 2465-2466 - 2467-2468 - 2469-2470 - 2471-2472 - 2473-2474 - 2475-2476 - 2477-2478 - 2479-2480 - 2481-2482 - 2483-2484 - 2485-2486 - 2487-2488 - 2489-2490 - 2491-2492 - 2493-2494 - 2495-2496 - 2497-2498 - 2499-2500 - 2501-2502 - 2503-2504 - 2505-2506 - 2507-2508 - 2509-2510 - 2511-2512 - 2513-2514 - 2515-2516 - 2517-2518 - 2519-2520 - 2521-2522 - 2523-2524 - 2525-2526 - 2527-2528 - 2529-2530 - 2531-2532 - 2533-2534 - 2535-2536 - 2537-2538 - 2539-2540 - 2541-2542 - 2543-2544 - 2545-2546 - 2547-2548 - 2549-2550 - 2551-2552 - 2553-2554 - 2555-2556 - 2557-2558 - 2559-2560 - 2561-2562 - 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3403-3404 - 3405-3406 - 3407-3408 - 3409-3410 - 3411-3412 - 3413-3414 - 3415-3416 - 3417-3418 - 3419-3420 - 3421-3422 - 3423-3424 - 3425-3426 - 3427-3428 - 3429-3430 - 3431-3432 - 3433-3434 - 3435-3436 - 3437-3438 - 3439-3440 - 3441-3442 - 3443-3444 - 3445-3446 - 3447-3448 - 3449-3450 - 3451-3452 - 3453-3454 - 3455-3456 - 3457-3458 - 3459-3460 - 3461-3462 - 3463-3464 - 3465-3466 - 3467-3468 - 3469-3470 - 3471-3472 - 3473-3474 - 3475-3476 - 3477-3478 - 3479-3480 - 3481-3482 - 3483-3484 - 3485-3486 - 3487-3488 - 3489-3490 - 3491-3492 - 3493-3494 - 3495-3496 - 3497-3498 - 3499-3500 - 3501-3502 - 3503-3504 - 3505-3506 - 3507-3508 - 3509-3510 - 3511-3512 - 3513-3514 - 3515-3516 - 3517-3518 - 3519-3520 - 3521-3522 - 3523-3524 - 3525-3526 - 3527-3528 - 3529-3530 - 3531-3532 - 3533-3534 - 3535-3536 - 3537-3538 - 3539-3540 - 3541-3542 - 3543-3544 - 3545-3546 - 3547-3548 - 3549-3550 - 3551-3552 - 3553-3554 - 3555-3556 - 3557-3558 - 3559-3560 - 3561-3562 - 3563-3564 - 3565-3566 - 3567-3568 - 3569-3570 - 3571-3572 - 3573-3574 - 3575-3576 - 3577-3578 - 3579-3580 - 3581-3582 - 3583-3584 - 3585-3586 - 3587-3588 - 3589-3590 - 3591-3592 - 3593-3594 - 3595-3596 - 3597-3598 - 3599-3600 - 3601-3602 - 3603-3604 - 3605-3606 - 3607-3608 - 3609-3610 - 3611-3612 - 3613-3614 - 3615-3616 - 3617-3618 - 3619-3620 - 3621-3622 - 3623-3624 - 3625-3626 - 3627-3628 - 3629-3630 - 3631-3632 - 3633-3634 - 3635-3636 - 3637-3638 - 3639-3640 - 3641-3642 - 3643-3644 - 3645-3646 - 3647-3648 - 3649-3650 - 3651-3652 - 3653-3654 - 3655-3656 - 3657-3658 - 3659-3660 - 3661-3662 - 3663-3664 - 3665-3666 - 3667-3668 - 3669-3670 - 3671-3672 - 3673-3674 - 3675-3676 - 3677-3678 - 3679-3680 - 3681-3682 - 3683-3684 - 3685-3686 - 3687-3688 - 3689-3690 - 3691-3692 - 3693-3694 - 3695-3696 - 3697-3698 - 3699-3700 - 3701-3702 - 3703-3704 - 3705-3706 - 3707-3708 - 3709-3710 - 3711-3712 - 3713-3714 - 3715-3716 - 3717-3718 - 3719-3720 - 3721-3722 - 3723-3724 - 3725-3726 - 3727-3728 - 3729-3730 - 3731-3732 - 3733-3734 - 3735-3736 - 3737-3738 - 3739-3740 - 3741-3742 - 3743-3744 - 3745-3746 - 3747-3748 - 3749-3750 - 3751-3752 - 3753-3754 - 3755-3756 - 3757-3758 - 3759-3760 - 3761-3762 - 3763-3764 - 3765-3766 - 3767-3768 - 3769-3770 - 3771-3772 - 3773-3774 - 3775-3776 - 3777-3778 - 3779-3780 - 3781-3782 - 3783-3784 - 3785-3786 - 3787-3788 - 3789-3790 - 3791-3792 - 3793-3794 - 3795-3796 - 3797-3798 - 3799-3800 - 3801-3802 - 3803-3804 - 3805-3806 - 3807-3808 - 3809-3810 - 3811-3812 - 3813-3814 - 3815-3816 - 3817-3818 - 3819-3820 - 3821-3822 - 3823-3824 - 3825-3826 - 3827-3828 - 3829-3830 - 3831-3832 - 3833-3834 - 3835-3836 - 3837-3838 - 3839-3840 - 3841-3842 - 3843-3844 - 3845-3846 - 3847-3848 - 3849-3850 - 3851-3852 - 3853-3854 - 3855-3856 - 3857-3858 - 3859-3860 - 3861-3862 - 3863-3864 - 3865-3866 - 3867-3868 - 3869-3870 - 3871-3872 - 3873-3874 - 3875-3876 - 3877-3878 - 3879-3880 - 3881-3882 - 3883-3884 - 3885-3886 - 3887-3888 - 3889-3890 - 3891-3892 - 3893-3894 - 3895-3896 - 3897-3898 - 3899-3900 - 3901-3902 - 3903-3904 - 3905-3906 - 3907-3908 - 3909-3910 - 3911-3912 - 3913-3914 - 3915-3916 - 3917-3918 - 3919-3920 - 3921-3922 - 3923-3924 - 3925

DEATH RATES OF VARIOUS COUNTRIES

A table is given showing the death-rates of the Australian States and Commonwealth and of New Zealand in each of the ten years 1916-25.

Death Rates per 1,000 of Mean Population, 1916-25.

Country										
Queensland	10.96	9.60	10.23	12.22	10.65	9.36	9.16	9.83	8.87	8.86
New South Wales	10.49	9.43	9.69	13.18	10.12	9.50	8.92	9.61	9.35	9.16
Victoria	11.66	10.31	10.66	13.15	11.13	10.52	9.65	10.71	10.05	9.47
South Australia	11.49	9.87	9.72	11.69	10.45	10.02	9.11	9.59	9.19	9.15
Western Australia	9.86	9.05	9.20	11.24	10.27	10.43	9.32	8.41	9.08	9.90
Tasmania	10.58	9.10	9.09	10.69	9.68	10.30	9.30	9.92	9.89	9.35
Commonwealth	10.95	9.71	9.99	12.69	10.50	9.91	9.22	9.89	9.47	9.20
New Zealand	9.64	9.58	[#] 14.84	9.46	10.15	8.73	8.77	9.03	8.29	8.29

The apparently disadvantageous position of New Zealand in the matter of the rate for 1918 is explained by the fact that the Dominion experienced the widespread influenza epidemic during 1918, while in the Commonwealth the outbreak did not occur till 1919.

For approximately this period the rate for the various major European and other countries was, Union of South Africa - 1920-24 - 10.1; up to Chili-1919-23 - 32.5.

DEATH RATES OF VARIOUS DISEASES

A table is given showing the death-rates of the principal diseases and communicable and of the various in each of the years 1911-22.

Death Rates per 1,000 of the Population, 1911-22

Country											
<hr/>											
Greenland	12.96	9.80	10.88	13.28	10.46	9.30	9.10	9.83	7.47	9.30	9.30
New South Wales	11.17	9.80	10.10	10.10	9.30	9.30	9.30	9.30	9.30	9.30	9.30
Victoria	11.00	10.80	10.80	11.10	10.80	9.80	9.80	9.80	9.80	9.80	9.80
South Australia	11.47	9.80	11.40	10.40	10.40	9.10	9.10	9.10	9.10	9.10	9.10
Western Australia	9.80	9.80	11.80	10.40	10.40	9.40	9.40	9.40	9.40	9.40	9.40
Tasmania	10.30	9.10	9.00	10.40	9.80	10.30	9.80	9.80	9.80	9.80	9.80
<hr/>											
Commonwealth	10.30	9.40	9.30	10.40	10.30	9.30	9.30	9.30	9.30	9.30	9.30
<hr/>											
New Zealand	9.40	9.30	10.40	9.40	10.10	8.70	8.70	8.70	8.70	8.70	8.70
<hr/>											

The apparently disadvantageous position of New Zealand in the matter of the rate for 1915 is explained by the fact that the Dominion experienced the widespread influenza epidemic during 1918, while in the Commonwealth the outbreak did not occur till 1919.

For approximately this period the rate for the various major European and other countries was, Table of South Africa - 1910-22 - 10.1; of the British Isles - 10.5.

3. Probably the most significant single enterprise to be undertaken in recent years was the work of the Royal Commission on University Education. The order of reference and findings of this Commission are so important and are likely to be so far reaching in their effect upon general and religious education that they are added as Appendix VI.

B. Religious Education from 1877 to 1927.

Up to 1877, when the general Education Act came into force the greater part of religious teaching had been carried on in the day schools by, or under the direction of the Ministers.

In 1875 the Presbyterian Church declared in favour of a National and Interdenominational System of Education giving as its reason that

"The insufficiency of the education secured, the misappropriation of public funds, dangerous favouritism, and the jealousies and heartburnings engendered among ecclesiastical bodies in the Colony."¹

This strong statement would indicate a most unsatisfactory condition and it was but fitting that Church and State should co-operate in finding a way out.

1. Hence the onus was to be increasingly on the Home and the Church to furnish the requisite religious nurture and training. It is not our purpose to defend or oppose the general principle of Bible reading in State schools. This

¹ Dickson, Rev. J. - History of the Presbyterian Church of New Zealand, p. 324.

2. Probably the most significant change experienced by

the institution in recent years was the work of the Royal

Commission on University Education. The order of reference

and findings of this Commission are so important and so likely

to be so far-reaching in their effect upon general and

religious education that they are added as Appendix VI.

3. Religious Education from 1877 to 1947.

Up to 1877, when the General Education Act came into

force the greater part of religious teaching had been carried

on in the day schools by, or under the direction of the

Ministers.

In 1878 the Presbyterian Church decided in favour of

a National and International System of Education giving

as its reason that

"The insufficiency of the education secured, the
misrepresentation of public funds, dangerous
tendencies, and the jealousy and sectarianism
characterized among ecclesiastical bodies in the
country."

This strong statement would indicate a real unsatisfactory

condition and it was not till the Church and State should

co-operate in finding a way out.

1. Since the time was to be increasingly on the horns

and the Church to furnish the national religious nurture

and teacher. It is not our purpose to detail or discuss the

general principles of Bible teaching in state schools. This

1
Bishop, Rev. J. - History of the Presbyterian Church of
New Zealand, p. 244.

subject has been debated and counter debated through the years and Religious Exercises in Schools Bill, known as The Isitt Bill, now before Parliament will ultimately be accepted or rejected, so settling the general policy for a further period.

For a brief description of the Bill see Appendix VII.

But while it would be a cruel slander on the great body of Christian men and women who constitute the administrative supervisory and teaching forces of New Zealand to brand our excellent educational system as 'secular' in the sense of being atheistic, non-religious, or irreligious, we must insist that Bible reading under even the most favourable circumstances does not constitute Religious Education in its modern connotation and so other ways and means must be found and adopted to ensure the spiritual literacy that should characterize a great Democracy.

The appended statement from the facile pen of Doctor Rutherford Waddell, New Zealand's greatest seer, written under the limitations imposed by a Daily Newspaper is so apropos to the present discussion that it is reproduced here without apology as indicating, in general, what the true condition is and what the trend must be. (see Appendix VIII)

His closing statement should be challenging and motivating to all earnest-minded men and women,

"If Church and State are in earnest in their professed belief that a democracy is impossible without a basis of morals they ought to be willing to

subject has been debated and counter debated through the
years and religious education is a subject which is
being dealt with in a different way than in the past
or rejected, as setting the general subject for a further
period.

For a brief description of the Bill see Appendix VII.

But while it would be a great mistake to think of
body of Christian men and women who constitute the adminis-
trative machinery and teaching forces of the Church to be
our excellent educational system as 'average' in the sense of
being scholastic, non-religious, or intellectual, we must admit
that Bible teaching under even the most favorable circumstances
does not constitute religious education in its proper sense.
It is and no other way and means must be found and adapted to
secure the spiritual literacy that should characterize a pro-
ficiency.

The appended statement from the Radio for the
Episcopal Church, New England's greatest news, religious and
the religious interest by a daily newspaper is an attempt to
the present situation that it is recognized here without
apology or indifference, in general, what the true condition
is and what the trend must be. (See Appendix VIII)

The closing statement should be challenging and
positive to all earnest-minded men and women.

If Church and State are in earnest in their pro-
fessed belief that a democracy is impossible with-
out a basis of morals they ought to be willing to

co-operate together to secure this. If they do not thus unite to undergird their interests, time will make an end of both of them."¹

2. When the Churches found themselves debarred from formal work in the Day Schools they proceeded to develop the work of religious instruction along various lines, as:-

a. Increasing attention was paid to the children and young people in the regular Church services and in most cases special provision was made for them.

b. The Minister's Bible Class, in the Presbyterian Church and its equivalent in the others, did much to provide mental and spiritual stimulus and in many cases such classes took on a distinctly pedagogical aspect relating the work closely to the instruction to be given on Sunday. This was the earlier form of preparation or training class.

c. The Sunday School itself which by 1877 had become a world organization and power became the great teaching arm of the Church and remains such.

"In the meantime the one resource is the Sunday School. According to the latest returns the Church of England of this Country claims over 39,000 Sunday School scholars, and rather more than 3,000 teachers----. There are those who decry the Sunday School with its limited hours and its often untrained teachers, but the devotion of these voluntary workers is one of the brightest features of the Church life of today; while the results of their labours-could they really be measured-would probably astonish the gainsayer. That the ethical ideals of the Community are what they are, and that the moral standard achieved is what it is, must surely be largely due to the simple

elements of Christian faith and duty which are inculcated in the Sunday School."¹

d. The Co-operative Bible Class Movement.

It has been indicated that the Bible Class is no new institution but the Bible Class as heralding a great co-operative foursquare movement for young men and women had its origin in St. John's Church, Wellington, in 1888 with a modest roll number of five.

As indicating the rapid advance of the movement the Reverend J. C. Jamieson was appointed Travelling Secretary and Evangelist in 1902. The Young Women's Union came into existence in 1904 and these were followed by the Methodists, Baptists, and Anglicans.

e. The World War sorely depleted the ranks of the Young Men but it is safe to say that these movements under wise direction have been towers of strength to the Church and rich recruiting grounds for her leadership. Meantime, the work of the Y.M.C.A., Y.W.C.A., University Students Christian Union and the like have been doing much to improve the manhood and womanhood of the nation.

3. That there is still much to be done is indicated by the fact that while there are in New Zealand 250,000 children and young people of Church School age, only 150,000 of these are actually in attendance, leaving 100,000 still to be reached.

¹Purchas, H. T. - The English Church in New Zealand, p. 240.

element of English people who are
located in the country school.

4. The Co-operative Bible Class Movement.

It has been estimated that the Bible class is no

new institution but the Bible class is becoming a great co-

operative movement for young men and women and

its origin is in the Bible class, which was started in 1888 with

a modest roll number of 120.

It indicates the rapid advance of the movement

the Reverend J. E. Thomson was appointed travelling secre-

tary and evangelist in 1900. The Young Women's Union was

also organized in 1900 and there were followed by the

Methodists, Baptists, and Anglicans.

5. The World War greatly affected the trend of the

Young Men but it is safe to say that these movements under

wise direction have been towers of strength to the Church

and rich spiritual rewards for her leadership. Meanwhile,

the work of the Y.M.C.A., Y.W.C.A., University Students

Christian Union and the like have been going on to improve

the method and work of the nation.

6. That there is still much to be done is indicated by

the fact that while there are in New Zealand 250,000 children

and young people of school age, only 150,000 are

are actually in attendance. Another 100,000 will be reached.

Footnote, p. 2. - The English Church in New Zealand, p. 240.

This is sufficiently alarming but when we remember that the average attendance is probably not beyond 60 per cent and that the average time spent in actual instruction is not more than 30 minutes per week for perhaps 45 weeks in the year the case seems appalling and the conclusion is forced upon us that New Zealand's greatest national need is such an alliance of Home, Church, and State as shall provide a completely unified system of education for the upbuilding of character and the enrichment of life.

To this end the work of teacher and leadership training goes steadily forward. Some little work is being done in our Theological Colleges and for years past spasmodic attempts at teacher training have been made in various centres.

But by far the most determined and thoroughgoing approach has been that made by the Otago Council of Sunday School Unions through the Otago School of Religious Education. (See Appendix IX).

The promoters of this work hold that

"An agreed national system of religious education is very far from being the insoluble problem and unattainable ideal it was in the past----. The time has come to reopen definitely the great issue of National Religious Education, in a new atmosphere, in a different spirit, and in what might be called a vaster plane. In particular in the light alike of recent history and its lessons, of modern psychological studies and of ecclesiastical developments in the last ten years, with the new and vigorous impulse toward tolerance and

This is especially striking when we remember
that the average education is probably not beyond 60 per
cent and that the average class report in school instruction
is not more than 50 percent for subjects as simple
in the past the same average results and the conclusion is
reached from us that the nation's present national state is
such an alliance of force, fraud, and theft as shall provide
a completely unified system of education for the population
of character and the enrichment of life.

It is not the work of teacher and instructor to
the good steadily forward, even if the work is being done in
our theoretical colleges and for years past systematic studies
at teacher training have been made in various centers.
But by far the most determined and successful
approach has been that made by the State Council of Chicago
School Union through the Chicago School of Religious Education.
(See Appendix IV).

The necessity of this work is that
an agreed national system of religious education
is very far from being the American problem and
undoubtedly it is not in the past. The
time has come to recognize definitely the great value
of national religious education in a new nation-
where, in a different spirit, and in what might be
called a better sense, in accordance with the light
of reason, history and the teaching of modern
psychological studies and of scientific
development in the last few years, with the new
and vigorous impulse toward religious and

co-operation, it should be possible to approach the subject without the old sectarian soreness and also in a far more interesting and human way."¹

That such tolerance and co-operation are much more than empty sounds with us is evidenced by the fact that a Senior High School Master, Mr. Allan T. McNaughton, M.A., has been granted permission from his Board of Governors to act as Director of the School for the year 1928.

Through many vicissitudes

"The Youth Boards of various Churches in New Zealand have brought their representatives together in a recently-formed National Council of Religious Education. This is a beginning for a comprehensive and scientific approach to the whole problem. If this conference so wide in its representation, is seized with the vital importance of the question raised, it may create an atmosphere and rally all the parties concerned for steady advance. A thorough religious education will carry with it the best Missionary Education also."²

4. The appointment of this National Council of Religious Education should prove the most epochmaking step the New Zealand Churches have made in their whole history to date preparing the way for such a System of Religious Education as will be indicated in our afterword and elaborated in a subsequent Thesis.

5. From April 27 to 29, 1926 there was held in Dunedin a great New Zealand Missionary Conference with Doctor John R. Mott as the guiding genius. As an outcome of this Conference

¹Burroughs, Bishop E. A. - Quoted from 1927 Calendar of Otago School of Religious Education p.17.

²Blamires, E. P. - Report of New Zealand Missionary Conference, p. 87.

it was resolved:-

1. That a National Missionary Council of New Zealand be formed.
2. That the purpose of the Council be:-
 - (a) To promote counsel and co-operation in matters which concern the Missionary Agencies of New Zealand.
 - (b) To arrange for National Missionary Conference as they may be required.
 - (c) To make representations, as may be needed, to Governments.
 - (d) To act as a link with similar bodies in other countries and with the International Missionary Council.*
 - (e) To secure and make available for all, adequate surveys of the fields in which New Zealand Churches and Missions are specially interested."¹

Under various heads it was also decided that a Constitution be drawn up representing all the denominational, inter-denominational, and auxiliary agencies; that meantime the Committee have power to call the Council on the basis of the Provisional Constitution.

*Note:- All told there seem to be approximately 30 missionary agencies with headquarters in New Zealand or Branches there, and their work circles the Globe. The combined Budget for 1926 was £100,000.

¹ See Report of New Zealand Missionary Conference. pp. 55-56.

It was resolved:-

1. That a National Missionary Council of New Zealand

be formed.

2. That the purpose of the Council be:-

(a) To promote sound and co-ordinated action in New Zealand which covers the Missionary Aspect of the subject.

(b) To advise the National Missionary Conference as they may require.

(c) To make recommendations, as may be required, to Government.

(d) To act as a link with similar bodies in other countries and with the International Missionary Council.

(e) To receive and make available for all, wherever surveys of the field in which New Zealand Churches and Missions are especially interested.

Under various heads it was also decided that a Council

should be formed to represent all the denominations, inter-

denominational, and ecumenical; that during the

formation have been to call the Council to the aid of the

Provisional Committee.

*Note:- All that there seems to be approximately 20 missionary societies with headquarters in New Zealand or branches there, and their work covers the whole. The combined budget for 1924 was £100,000.

See Report of New Zealand Missionary Conference, pp. 25-26.

Experience has taught that when the Churches and agencies begin to come together on their Social, Religious Education, and Missionary tasks much of the 'dead past' of disunion and cross purpose is left to 'bury its dead' and a new spirit and synthesis is projected into the total enterprise.

C. The great Edinburgh Missionary Conference, 1910 divided the non-Christian world between the various missionary organizations and New Zealand was then in a position to accept her full share of responsibility. The Child races of the Pacific aggregating approximating 1,600,000 of whome one million have not yet been evangelized constitute a special challenge and call. In the light of this and her other staggering obligations little New Zealand, geographically, cannot be little in spirit, purpose, and achievement. With each five year census the Dominion Government makes provision for a Religious census covering religions and places of worship.

Those volumes listed in the Bibliography will be found specially interesting to those wishing to make a more detailed study than is here presented.

That New Zealand has more than her share of religious disunion and problems is evidenced by the fact that the 1921 Census shows the following numbers of denominations and systems:-

Christian	79
Non-Christian	24
Other Beliefs	87
Total	<u>190</u>

experience has taught that when the churches and
 agencies begin to come together on their local, national
 and international levels, much of the 'dark' and
 division and chaos which is left in 'dark' and
 new spirit and synthesis is injected into the total enter-
 prise.

C. The Great National Missionary Conference, 1910 divided
 the non-Christian world between the various missionary organiza-
 tions and has helped to bring in a position to accept that full
 share of responsibility. The Christian world of the English
 evangelists represented 1,000,000 of whom one million have
 not yet been evangelized constitute a special challenge and
 call. In the light of this and the other staggering objec-
 tions little New Zealand, ecclesiastically, seemed so little
 in spirit, purpose, and achievement. It was seen five years
 hence the Dominion Government makes provision for a National
 Council covering religious and spiritual work.
 These volumes listed in the bibliography will be found
 especially interesting to those wishing to make a more detailed
 study than is here presented.

That New Zealand has more than her share of religious
 literature and problems is evidenced by the fact that the 1921
 Census shows the following numbers of denominations and persons:

79	Christian
24	Non-Christian
97	Other Beliefs
100	Total

The Diagram appended shows proportions of specified religions to scale.

SURVEY No. 3.

THE HOME MISSION PROBLEM IN NEW ZEALAND

This report is compiled from answers received to questions submitted to representatives of several churches, and from the Return of Religions, Census 1921.

The population of New Zealand on April 17, 1921, exclusive of Maoris, was 1,218,913, almost double the number it was 30 years earlier. About 98 per cent of the whole is of British stock, and nearly 75 per cent New Zealand born. Foreign groups are small, the largest being Chinese, numbering 2926. The problems associated with race assimilation that are familiar in the United States and Canada, present no real difficulty in New Zealand.

For such a small population and in view of the youth of the country, the variety of specified religious groups is somewhat startling. The Christian denominations number 79, the non-Christian religions 24, and there are 69 others classed as non-descripts.

The following diagram shows the proportions of the specified religions.

It will be seen at a glance that the preference of the majority of the people (92.55 per cent) is for one or other of four denominations.

The following are the proportions of specified

religions to total.

SURVEY No. 3.

THE HONG KONG PROBLEM IN THE HONG KONG

This report is compiled from answers received to questions submitted to representatives of various churches, and from the Bureau of Religion, Census 1951.

The population of New Zealand on April 14, 1951, exclusive of Māori, was 1,215,415. Almost double the number it was 50 years earlier. About 95 per cent of the whole is of British stock, and nearly 90 per cent New Zealand born. Foreign groups are small. The largest being Chinese, numbering 25,000. The groups associated with these nationalities are familiar in the United States and Canada, present no real difficulty in New Zealand.

For such a well established and in view of the youth of the country, the variety of specified religious groups is somewhat startling. The religious denominations number 25. The non-Christian religions 11, and there are 14 others classified as non-specified.

The following diagram shows the proportions of the specified religions.

It will be seen at a glance that the proportion of the majority of the people (82.55 per cent) is for one or other of four denominations.

SPECIFIED RELIGIONS

Diagram showing proportions, to scale

CHURCH OF ENGLAND
514,607 equals 43.67 per cent
PRESBYTERIAN
299,545 equals 25.42 per cent
ROMAN CATHOLIC
164,133 equals 13.93 per cent
METHODIST
112,344 equals 9.53 per cent
Baptist, 19926; Salvation Army, 11,591; Brethren, 11,055
Church of Christ, 8640 Congregational 17977 Total 5.02
per cent, Remainder specified 28,768 equals 1.62 percent

RECOGNITION RELATIONS

Diagram showing properties, to scale

CHURCH OF ENGLAND	274,607 square ft. 27.57 per cent
UNITED METHODIST	209,345 square ft. 22.43 per cent
ROMAN CATHOLIC	104,128 square ft. 11.23 per cent
METHODIST	115,344 square ft. 12.53 per cent
Baptist, 19980; Salvation Army, 41,581; Brethren, 11,028; Church of Christ, 8640; Congregational, 19377 Total 110,000	
per cent, Methodist 22.43, Baptist 12.53, Brethren 1.23, Church of Christ 0.93, Congregational 2.12, Salvation Army 0.45	

The growth of population shows a steady trend northward and cityward, as the following data taken from "The Outlook" August 1, 1927 will show.

THE GROWTH OF POPULATION

Is the Church taking notice

The alert statistician of the Census Department continues to furnish the public with useful returns, the significance of which should not be lost sight of by the Church. The North Island is now far ahead of the South, the figures being: North 917,127, and South 520,853. The largest urban areas are now estimated to contain the following numbers of people:-

	1927	Increase for year
Auckland	202,463	10,177
Wellington	126,720	5,223
Christchurch	122,060	3,500
		Decrease for year
Dunedin	83,250	1,845

Greater Auckland has added 52,000 in seven years, Wellington 25,000, Christchurch 20,000, and Dunedin 10,000. On present figures, the population of greater Auckland is only about 12,000 less than the whole of Otago and Southland. Of the towns outside the four largest, Wanganui still leads with 27,180, Invercargill is next with 22,590. Napier, Timaru, Hamilton, and New Plymouth are close together, the largest being 18,630, and the smallest 16,790. Gisborne and Hastings are nearly equal, being 15,370 and 15,050 respectively. Nelson has 12,010.

It is obvious that Church extension work calls to be done in the North Island, especially in the large provincial towns.

The growth of population shows a steady trend north-
ward and upward, as the following data taken from the
Census of 1927 will show.

THE GROWTH OF POPULATION

In the Church's latest notice

The latest statistics of the Census Department con-
firm the growth of the people with steady returns, the
significance of which should not be lost sight of by the
Church. The North Island is now far ahead of the South, the
largest being: North 217,187, and South 200,000. The largest
urban areas are now numbered as follows: the following numbers
of people:-

Increased for year		1927	
10,177	202,403	Wellington	
8,433	192,700	Christchurch	
2,200	188,000		
Decreased for year			
1,000	25,000	Dunedin	

Greater Auckland has added 25,000 in seven years,
Wellington 22,000, Christchurch 20,000, and Dunedin 10,000.
In present figures, the population of Greater Auckland is
only about 15,000 less than the whole of Otago and Southland.
Of the four islands the four largest, Auckland still leads
with 27,180, Invercargill is next with 25,000, Nelson
23,000, and New Plymouth 22,000. The
largest being 15,000, and the smallest 10,000. Christchurch and
Dunedin are nearly equal, being 15,000 and 14,000 respectively.
Nelson has 12,000.

It is obvious that Church extension work calls to be
done in the North Island, especially in the large provincial
towns.

No attempt has been made to trace the development of the smaller denominations as the Baptist; Congregationalist; Church of Christ; or to deal with the origin and present status of such vital and dominant organizations as the Salvation Army; the Y.M.C.A. and the Y.W.C.A. These and others have been omitted not because their contributions are considered to be unimportant but because of their later arrival, numerical weakness, and almost endless number.

No attempt has been made to trace the development
of the smaller associations in the field; [unclear]
[unclear] Church of Christ; or to deal with the origin and
present status of such vital and dominant organizations as
the Salvation Army, the Y.M.C.A. and the Y.W.C.A. These and
others have been selected not because their institutions are
considered to be unimportant but because of their later
active, apostolic witness, and almost entire purity.

CONCLUSION

The story has been told in briefest outline and there seems little necessity for further comment.

The internal problem of religious education is being dealt with but it must ever be faced in relation to the total world situation. The perfecting of such rapid transit politics as Radio and the Aeroplane, as suggested by the subjoined map, must force us increasingly toward the core of the world activity and this must in turn be fraught with great good or ill both as to giving and receiving.

CONCLUSION

The story has been told in different outlines
and there seems little necessity for further comment.
The fundamental problem of religious education
is being dealt with but it must ever be faced in
relation to the total world situation. The present-
ing of such varied material policies as health and the
economy, as suggested by the subject-matter, must
force us increasingly toward the core of the world
situation and this must in turn be brought with great
good on all both as to giving and receiving.

APPENDIX I

The First Public Service held in New Zealand (December, 1814)

Duaterra (Ruatarā) passed the remaining part of the day in preparing for the Sabbath. He enclosed about half an acre of ground with a fence, in the centre of which he erected a pulpit and a reading-desk, and covered the whole with either black native-made cloth or some duck which he had brought with him from Port Jackson. He also procured the bottoms of some old canoes and fixed them up as seats for the Europeans on each side of the pulpit, intending to have Divine service performed next day.

These preparations were made of his own accord, and in the evening he first informed me that everything was ready for public worship. I was much pleased with this singular mark of his attention. The reading-desk was about 3 feet and the pulpit 6 feet from the ground. The black native cloth covered the top of the pulpit, as well as the reading-desk. The bottom of the pulpit, as well as the reading-desk, was made of part of a canoe, and the whole was becoming and had a solemn appearance. He had also erected a flagstaff on the highest hill in the village, which had a very commanding view. On Sunday morning, when I went upon deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it the signal for the dawn of civilization, liberty, and religion in that dark and benighted land. I never viewed the British flag with more gratification, and I flattered myself it would never be removed till the natives of that island enjoyed all the happiness of British subjects.

About 10 a.m. we prepared to go on shore to publish the glad tidings of the Gospel of Christ for the first time on this island. I was under no apprehension for the safety of the vessel, and therefore ordered all on board to attend Divine service on shore, except the master and one man. On our landing we found Koro Koro, Duaterra, and Shunghee dressed in regimentals, which had been given them by Governor Macquarie of New South Wales - their men drawn up, ready to march into the enclosure, to attend Divine service. They had their swords by their sides and switches in their hands. We entered the enclosure, and were placed on the seats on each side of the pulpit. Koro Koro marched his men on, and stationed them on my right, and in rear of the Europeans, while Duaterra placed his men on the left of the inhabitants of the village, including women and children, and the other chiefs formed a circle round the whole. A very solemn silence prevailed.

APPENDIX I

The First Public Service held in New Zealand (December, 1814)

The service (preparation) began the previous night of the day in preparation for the service. The service began with a song of praise with a chorus, in the centre of which he placed a light and a candle, and covered the whole with a white cloth. He then placed a white cloth which he had brought with him from Fort Johnson. He also prepared the bottom of some old canvas and fixed them up as seats for the Europeans on each side of the altar, intending to have Native service performed next day.

These preparations were made of his own accord, and in the evening he first informed me that everything was ready for public worship. I was much pleased with this advance mark of his attention. The service began with about 2 feet and the pulpit 3 feet from the ground. The black native cloth covered the top of the pulpit, as well as the reading-desk. The bottom of the pulpit, as well as the reading-desk, was made of bark of a tree, and the whole was becoming and had a solemn appearance. He had also erected a platform on the highest hill in the village, which had a very commanding view. On Sunday morning when I went upon deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it the signal for the dawn of civilization, liberty, and religion in that dark and benighted land. I never viewed the British flag with more satisfaction, and I flattered myself it would never be removed till the natives of that island enjoyed all the benefits of British subjects.

About 10 a.m. we prepared to go on shore to publish the glad tidings of the Gospel of Christ for the first time on this island. I was under no apprehension for the safety of the vessel, and therefore ordered all on board to attend Divine service on shore, except the master and one man. On our landing we found some boys, natives, and Europeans gathered in groups, which had been given them by Governor Macquarie of New South Wales - their men dressed up ready to march into the streets, to attend Divine service. They had their swords by their sides and watched in their ranks. He ordered the soldiers, and were placed on the points on each side of the pulpit. Some boys watched his men on, and stationed them on my right, and in rear of the Europeans, while others placed his men on the left of the inhabitants of the village, including women and children, and the other chiefs formed a circle round the whole. A very solemn silence prevailed.

The sight was truly impressive. I got up and began the service by singing the Old Hundredth Psalm, and felt my very soul melting within me when I viewed my congregation, and considered the state they were in. After reading the service, during which the natives stood up and sat down at the signal given by the motion of Koro Koro's switch, which was regulated by the movements of the Europeans, it being Christmas Day, I preached from Luke II:10, "Behold, I bring you glad tidings of great joy".

The natives told Duaterra they could not understand what I meant. He replied they were not to mind that now, for they would understand by and by, when he would try to explain the meaning as well as he could. When I had ended the sermon he informed them of what I had described in my discourse. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of Divine service in so short a time; and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do everything for us that lay in his power, and that the good of his country was his principal consideration.

In the above manner the Gospel has been introduced into New Zealand, and I fervently pray that the glory of it may never depart from its inhabitants till time shall be no more.

After the service we returned on board, much gratified with the reception we had met with, and we could not but feel the strongest persuasion that the time was at hand when the glory of the Lord would be revealed to these poor benighted heathen, and that those who were to remain on the island had strong reason to believe that their labours would be blessed and crowned with success.

Reverend Samuel Marsden's Journal (in Historical Records of New Zealand Vol. I).

The night was truly impressive. I sat up and heard the
arriving by airplane the Old Testament. I said, "I
very much within me when I heard my conversation
and considered the state they were in. After reading the
services, having which the natives stood up and sang up
the signal given by the motion of their hands, which
was regulated by the movement of the hands, it being
Christmas Day, I preached from Luke 11:10, "Behold, I bring
you this kingdom of God."

The natives told me that they were not comfortable
that I mean. I realized they were not to find that now,
for they would understand by and by, when he would try to
explain the meaning as well as in words. When I had asked
the reason he informed that of what I had described in my
discourse. I said that I had said that he had been
able to make all the necessary preparations for the people
and that I had said in a short time; and we felt much
obliged to him for his attention. He was extremely anxious
to know us and he would do everything for us that day
in his power, and that the good of his country was his
utmost consideration.

In the above manner the people have been introduced
into New Zealand, and I fervently hope that the time of it
may never depart from the land until the time shall be no
more.

After the service we returned on board, much grati-
fied with the reception we had met with, and we could not
but feel the strongest impression that the time was at hand
when the story of the Lord would be revealed to these poor
heathen nations, and that those who were to remain on the
island and other places to believe that their labors would
be blessed and crowned with success.

Reverend Samuel Marsden's Journal the first of his visits to
New Zealand Vol. I.

APPENDIX II

433. The spiritual conquest of the New Zealanders was accomplished by pioneers, who were actuated with widely different motives from the "Pioneers of Civilization."

434. "It was towards the end of the eighteenth century that the physical and moral condition of the South Sea Islanders first attracted the attention of the people of Great Britain, and it was in 1795 that a missionary society was formed in England, to send forth the Word of Life.

"Send it to where, expanded wide,
The South Sea rolls its farthest tide;
To every island's distant shore,
Make known the Saviour's grace and power."

435. "The year 1796 will be ever memorable in the annals of our faith, as that in which the "Duff" sailed out of the river Thames with thirty missionaries, for the purpose of converting the people of Tahiti, Marguesas, and the Tonga or Friendly Islands, to Christianity. (See A Narrative of Missionary Enterprises in the South Sea Islands, by the Rev. John Williams, of the London Missionary Society, London, 1840.

436. The honour of carrying the Gospel of Peace to the warlike Maoris is due to the late Rev. Samuel Marsden. He was then senior chaplain of the colony of New South Wales; born at Horsforth, near Leeds, in 1764." (The Rev. Jas. Buller's Forty Years in New Zealand, London, 1878)

437. The Rev. S. Marsden had acted as colonial agent for the London Missionary Society. He persuaded the Church of England Missionary Society to turn their attention to New Zealand. After an absence of fourteen years, he visited England. On his return voyage, in 1809, he was accompanied by Messrs. Hall and King, who were soon followed by Mr. Kendall, and, in 1815, the Rev. John Butler the first clerical missionary.

438. "On the 28th November, 1814, the schooner "Active" left Sydney for New Zealand with the Rev. S. Marsden, his friend Mr. Liddiard Nicholas, and the missionaries Kendall, Hall, and King - with their wives and families, and a party

453. The principal component of the New Zealanders was accompanied by a number of persons who were engaged in various different activities from the "Bible" of the "Bible".

454. "It was towards the end of the nineteenth century that the physical and moral condition of the people of New Zealand first attracted the attention of the people of Great Britain, and it was in 1875 that a missionary society was formed in England, to send forth the Word of Life.

"There is no where, anywhere else,
The earth has called its children this;
To every island's distant shore,
To every island's distant shore."

455. The year 1875 will be ever remembered in the annals of our land, as that in which the "Bible" society of the River Thames first arrived in New Zealand, for the purpose of converting the people of New Zealand, and the people of New Zealand, to the Christian faith. (The "Bible" society of New Zealand, at the New Zealand Society, London, 1875.)

456. The history of carrying the Word of Life to the world's people is due to the late Rev. Samuel Marsden, who then carried the Word of Life to the people of New Zealand, born at Newcastle, near Leeds, in 1795. (The Rev. Samuel Marsden, New Zealand, London, 1875.)

457. The Rev. S. Marsden had been an ordained minister for the London Missionary Society. He was engaged the Word of Life to New Zealand Society to form their attention to New Zealand. After an absence of fourteen years, he visited New Zealand. On his return voyage, in 1839, he was accompanied by Messrs. Hall and King, who were soon followed by Mr. Kendall, and, in 1840, the Rev. John Hall, who then arrived in New Zealand.

458. "On the 28th November, 1840, the schooner 'Hector' left Sydney for New Zealand with the Rev. S. Marsden, his friend Mr. Kendall, and the missionaries Kendall, Hall, and King - with their wives and families, and a party

of eight New Zealanders." (Christianity Among the New Zealanders, Bishop of Waiapu, London, 1867, p. 10)

439. "They reached the Bay of Islands December 22, and anchored of Rangihora, which was the village over which Ruatara was chief, who was on friendly terms with Mr. Marsden. The next day (the Sabbath) about ten o'clock Mr. Marsden prepared to go on shore to publish for the first time the glad tidings of the Gospel. I preached from Luke 11.10: 'Behold, I bring you glad tidings of great joy.' " (Bishop of Waiapu, pp. 12 and 12.)

440. In 1819, a station was formed at the Kirikiri. In 1822, the Rev. Mr. Leigh, from the Wesleyan Missionary Society, and two clergymen, established themselves at Wangaroa, on the East Coast.

441. Mission Stations were formed at Pahia, in the Bay of Islands, in 1823: at Waimate in 1830, and at Kaitaia in 1834. In 1827, the Wesleyan missionaries fled from Wangaroa in terror of their lives. In 1832, the church mission station was moved from Rangihu to Te Puna.

441A. Mr. (now the Rev.) William Colenso, of Napier, superintended the printing department at the mission station, Pahia, Bay of Islands. He set the type and printed, in 1835, the first English book printed in New Zealand: Report of the Formation and Establishment of the New Zealand Temperance Society. (See J. H. Wallace's History of New Zealand for a copy of this historical literary curiosity.)

442. Mission stations were also founded in 1834 on the Thames and Waipa rivers; in 1835, at Tauranga, in the Bay of Plenty; at Rotorua, in the interior, and at Kawhia and Whaingaroa, on the West Coast. In 1839 they penetrated to Cook Strait and the Middle Island.

443. In the year 1836, Pope Gregory XVI appointed J.B.F. Pompallier Roman Catholic Bishop of New Zealand.

444. In 1838, the bishop arrived with several priests, and took up his abode in Kororareka, and since that period stations have been formed all over the islands by the three missionary bodies, viz., Church of England, Wesleyan, and Catholic.

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445. Henry Williams. "It was Mr. Marsden's fourth visit to New Zealand, in August, 1823; he came in the ship 'Brompton'. The mission party that he brought with him included not only Messrs. Turner and Hobbs, for the Wesleyan mission at Wangaroa, but also the Rev. H. Williams, who began the formation of a new station at Pahia, in the Bay of Islands. In later years he was better known as the Rev. Archdeacon H. Williams." (Rev. J. Buller's Forty Years in New Zealand, p.278.)

446. "In 1826, he was joined by his brother William, who had been trained to the medical profession. He translated the first version of the New Testament into Maori; was consecrated Bishop of Waiapu. The natives had always called him by the familiar name of Parata (brother), but afterwards it was exchanged for that of Pilopa (Bishop)." (Rev. Jas. Buller's Forty Years in New Zealand, p. 279.)

Her Britannic Majesty of the one part, and the Chiefs of the Confederation of the United Tribes of New Zealand, and the separate and independent Chiefs of New Zealand, not members of the Confederation, of the other, and further ratified and confirmed by the appearance of the Principal Chiefs of this Island of New Zealand, (formerly called the "Northern Island"), all rights and claims of sovereignty over the said Northern Island were vested in Her Majesty the Queen of Great Britain and Ireland absolutely and without reservation.

Now, therefore, I, William Hobson, Lieutenant-Governor of New Zealand, in the name and on behalf of Her Majesty, do hereby proclaim and declare to all men that from and after the date of the above-mentioned Treaty the full sovereignty of the Northern Island of New Zealand vests in Her Majesty Queen Victoria, her heirs and successors forever.

Given under my hand, at Government House, Auckland, Bay of Islands, this twenty-first day of May, in the year of our Lord one thousand eight hundred and forty.

William Hobson,
Lieutenant-Governor.

I, Sir James Busby, Knight,
Colonial Secretary.

In witness whereof the said Chiefs have appended to the Treaty of Waitangi.

1945. Henry Williams, "It was Mr. Williams' fourth visit to New Zealand, in 1945, he came in the ship 'Hector'. The mission party that he brought with him included not only himself, but also Mr. Williams, who knew the location of a new station at Tahi, in the Bay of Islands. He later was named William Brown as the Nov. 1945 mission. Williams, (Nov. 2, Miller's forty years in New Zealand, p. 175.)

1946. In 1946, he was joined by his mother William, who had been married to the medical missionary, Dr. Williams. The final version of the New Testament into English was also assisted through the help of the Williams family. The Williams name of the Williams family was also included in the final version of the New Testament. (Nov. 1946, it was exchanged for that of Thomas Williams, (Nov. 1946, Miller's forty years in New Zealand, p. 175.)

APPENDIX III

PROCLAMATION

In the name of Her Majesty Victoria, Queen of the United Kingdom of Great Britain and Ireland - By William Hobson, a Captain in the Royal Navy, Lieutenant-Governor of New Zealand.

Whereas by a treaty bearing date the Sixth day of February, in the year of our Lord, one thousand eight hundred and forty, made and executed by me, William Hobson, a Captain in the Royal Navy, Consul and Lieutenant-Governor in New Zealand, vested for this purpose with full powers by Her Britannic Majesty of the one part; and the Chiefs of the Confederation of the United Tribes of New Zealand, and the separate and independent Chiefs of New Zealand, not members of the Confederation, of the other, and further ratified and confirmed by the adherence of the Principal Chiefs of this Island of New Zealand, (commonly called the "Northern Island"), all rights and powers of Sovereignty over the said Northern Island were ceded to Her Majesty the Queen of Great Britain and Ireland absolutely and without reservation:

Now, therefore, I, William Hobson, Lieutenant-Governor of New Zealand, in the name and on behalf of Her Majesty, do hereby proclaim and declare to all men that from and after the date of the above-mentioned treaty the full sovereignty of the Northern Island of New Zealand vests in Her Majesty Queen Victoria, her heirs and successors forever.

Given under my hand, at Government House, Russell, Bay of Islands, this twenty-first day of May, in the year of our Lord one thousand eight hundred and forty.

William Hobson,
Lieutenant-Governor.

By His Excellency's Command,
Willoughby Shortland,
Colonial Secretary.

In six months 512 names were appended to the Treaty of Waitangi.

APPENDIX III

DECLARATION

In the name of Her Majesty Victoria, Queen of the United Kingdom of Great Britain and Ireland - By William Hobson, a Captain in the Royal Navy, Lieutenant-Governor of New Zealand.

Whereas by a Treaty bearing date the fifth day of February, in the year of our Lord, one thousand eight hundred and forty, made and executed by me, William Hobson, a Captain in the Royal Navy, Command and Lieutenant-Governor in New Zealand, under the authority of His Majesty the Queen of Great Britain and Ireland, and the Chiefs of the said Tribes of New Zealand, and the separate and independent Chiefs of the said Tribes, and members of the said Tribes, of the one part, and further ratified and confirmed by the members of the said Tribes, Chiefs of the said Tribes of New Zealand, (hereinafter called the "Native Chiefs"), all rights and powers of sovereignty over the said Native Lands were ceded to Her Majesty the Queen of Great Britain and Ireland absolutely and without reservation:

Now, therefore, I, William Hobson, Lieutenant-Governor of New Zealand, in the name and on behalf of Her Majesty, do hereby proclaim and declare to all men that from and after the date of the above-mentioned Treaty the full sovereignty of the said Native Lands of New Zealand vests in Her Majesty Queen Victoria, her heirs and successors forever.

Witness under my hand, at Government House, Auckland, New Zealand, this twenty-first day of May, in the year of our Lord one thousand eight hundred and forty.

William Hobson,
Lieutenant-Governor.

By His Excellency's Command,
William Hobson,
Colonial Secretary.

In six months the names were reported to the Queen of Victoria.

APPENDIX IV

NATIONAL SYSTEM OF PRIMARY EDUCATION

The desirability of introducing some connected scheme to replace the heterogeneous systems in operation was affirmed by the House of Representatives in 1869, but considerable difference of opinion as to the form which legislation should take prevented a measure being passed for several years. It is evident, however, from the crop of provincial enactments in 1871 and subsequent years that the fear of a national system led most of the Provincial Councils to put their educational houses in order in the attempt to retain control of education.

Whether religious teaching of a non-sectarian character was to be provided for, and the question of grants to denominational and private schools, were the reasons for the dropping of a Bill which was introduced into the General Assembly in 1871. A further effort was made in 1873, but, although the Bill then introduced passed through all stages in both Houses, it did not actually reach the sataue-book. Nothing further was done till 1876, when, with the abolition of the provincial institutions, it was necessary to provide machinery to keep the existing public schools in operation. This was done by the passing of the Education Boards Act, 1876, which made temporary provision for the administration of education. The education districts thus created were coterminous with the provincial districts of the same names. By the Act all taxes and rates previously authorized by the provincial Legislatures were abolished with the exception of school fees and capitation rates on account of children. A vote was made out of the Land Fund in aid of the maintenance of schools.

Parliament in 1877 was in the position of requiring to make provision for a national system. The Bill which was presented underwent considerable modification. Provision for a capitation tax of 10s. on every child of school age was deleted, and instruction was to be of an entirely secular character. It will be seen accordingly that with the passing of this Act the foundation of the present system of free, compulsory, and secular education was well laid. The outstanding

features of the Education Act, 1877, were the provisions for a central Department of Education controlled by a Minister of the Crown; the establishment of twelve education districts - viz., Auckland, Taranaki, Wanganui, Wellington, Hawke's Bay, Marlborough, Nelson, North Canterbury, South Canterbury, Westland, Otago and Southland - governed by Boards; and the establishment of school districts, which came under the jurisdiction of School Committees. On the Department was the onus of administering the annual appropriations by distributing to the Boards funds for the erection and maintenance of schools and the establishment of training or normal schools, and also the payment of capitation to the Boards at the rate of £3 15s. for each scholar in average daily attendance.

Education Boards were to be elected by School Committees, and to consist of nine members, three of whom were to retire annually. In the Boards were vested all property and endowments, and rents from these became part of the Board funds. The Boards were required to administer funds in carrying out the building arrangements for which grants were provided by the Department; in paying the salaries of teachers; and in granting to School Committees money for general educational purposes. The appointment and removal of teachers were in their hands, and the Act also gave the Boards power to establish scholarships, and to provide for secondary education in district high schools. Fees were, however, payable to Education Boards by pupils receiving secondary education. School Committees of seven members were to be elected annually. Generally the Committee had the management of educational matters within its own district, and out of the money received from the Board made payments incidental to the administration of the Committee's functions. In addition to these provisions the Act of 1877 specified the course of instruction to be given in the schools throughout the colony. Inspectors, who were officers of the Education Boards, were to be appointed to examine and report on the school-work.

Course of Legislation since 1877.

In the main the principles of the Act of 1877 are operative to-day. Several amendments made in succeeding years necessitated a consolidating measure in 1904. Among the principal alterations and additions that had been made up to that date were: The creation of the Grey District by a subdivision of Westland in 1884, thus bringing the total number of education districts up to thirteen; the provision in 1900 for a comprehensive scheme of manual and technical instruction;

the introduction of physical drill into the curriculum in 1901; and, in 1903, the institution of National Scholarships to be awarded by the Department, and the introduction of a system of free places in secondary schools and district high schools for scholars completing the primary course. Up to the year 1901 also each board had its own scale of staffs and salaries, but an Act of 1901 fixed the relation of the number and the remuneration of teachers in a school to the number of pupils in attendance. In 1905 each education district was divided into three wards, each returning three members, one of whom in each ward retired annually.

No outstanding changes beyond the consolidation of education legislation in 1908 were made until 1914. By the Education Act of that year the whole of the law relating not only to public but also to secondary, technical and special schools was recast. The principal changes involved the re-organization of the Department of Education, and the Inspector-General of Schools became Director of Education. Inspectors of Schools, who had hitherto been officers of the several Education Boards, became officers of the central Department, a provision, it may be noted, that had been deleted from the Bill of 1877. Provision was made for the constitution of fewer education districts in lieu of the thirteen then existing, and by an Act of 1915 nine were created. Every education district is divided into urban areas and a rural area. An urban area consists of a borough or a group of boroughs having more than eight thousand inhabitants; and the rural area, which comprises the rest of the district, is divided into three wards. The members of each ward of the rural area and for all urban areas are, as formerly, to be elected by the members of the several School Committees. The number of members of an Education Board for the rural area is six-two for each ward. The number of members for each urban area is two for each sixty thousand or part of sixty thousand inhabitants. School Committees continue to be elected by the householders, and hold office for one year.

A Council of Education is established whose statutory duty it is to report to the Minister and advise upon any matters in connection with education referred to it by the Minister, or which it may consider advisable to introduce into New Zealand. The Council has, however, no administrative or executive functions. To obviate the necessity for frequent meetings of the Council the Minister is given power to constitute from time to time District Advisory Committees, to afford assistance and to advise with regard to matters concerning one district only.

The introduction of English will into the curriculum in 1901 was, in 1903, the institution of National Schooling to be awarded by the Government, and the introduction of a system of free places in secondary schools and district high schools for scholars completing the primary course. Up to the year 1901 also had the two kinds of middle and secondary, but on 1901 fixed the relation of the number of the continuation of teachers in a school to the number of pupils in attendance. In 1903 each secondary district was divided into three wards, each containing three teachers, and it then in each ward retired annually.

No considerable changes beyond the consolidation of secondary districts in 1906 were made until 1914, by the Education Act of that year the whole of the law relating to only to public but also to non-public, technical and special schools was revised. The principal changes involved the re-organization of the Department of Education, and the transfer of schools to the Department of Education. The Department of Education, who had hitherto been officers of the various Education Boards, became officers of the central Department. It may be noted, that had been dated from the Bill of 1907. Provision was made for the consolidation of lower secondary districts in lieu of the former high schools, and by means of this nine were created. Every secondary district is divided into urban areas and a rural area. An urban area consists of a borough or a group of boroughs having more than eight thousand inhabitants; and the rural area, which comprises the rest of the district, is divided into three wards. The members of each ward of the rural area and for all urban areas are, as formerly, to be elected by the members of the several School Committees. The number of members of an Education Board for the rural area is fifteen for each ward. The number of members for each urban area is two for each city borough or town of sixty thousand inhabitants. School Committee members to be elected by the householders and held office for one year.

A Council of Education is established whose statutory duty it is to report to the Minister and advise upon any matters in connection with education referred to it by the Minister, or which it may consider expedient to introduce into New Zealand. The Council has, however, no administrative or executive functions. To discuss the necessity for the amendment of the Council the Minister is given power to convene from time to time District Advisory Committees, to afford assistance and to advise with regard to matters referred to the one district only.

Under the Act, provision is made for an annual graded list of certificated teachers. The first grading was completed and published in 1916, and has since been made annually. Except in special cases, all teaching appointments are governed by the position of the applicants on the list, and it is also to some extent the basis for the determination of the rate of salary payable.

Amending legislation, mainly of an administrative character, has been enacted at various times since 1914. By the Education Amendment Act, 1921-22, the registration of all private schools is made compulsory, and teachers in both public and private schools are required to take the oath of allegiance.

The Education Amendment Act, 1924, contained inter alia, provisions for the establishment of Junior High Schools, for the amalgamation of the governing bodies of secondary and technical schools, and for the creation of a Teachers' Register.

Important alterations in regard to Junior and Senior National Scholarships were made by the Education Amendment Act, 1926, which also discontinued the system of issuing licenses to teach.

The programme of primary instruction at present provided by the Act includes English, arithmetic, geography, history and civics, drawing and handwork (including needle-work), nature-study and elementary science, physical instruction, moral instruction and health, and singing.

Technical High Schools (Secondary)	8, 75	8, 365	8, 125
Technical secondary boarding schools	250	251	252
Registered private secondary schools	2, 155	2, 575	2, 511
Total secondary	28, 115	28, 291	28, 988
Technical High Schools (Technical High Schools)			
Conducted by School Boards	2, 523	2, 527	2, 521
Conducted by Local Education Authorities	2, 523	10, 750	10, 750
Conducted by University colleges	1, 258	1, 258	1, 258
Total Technical	6, 304	14, 535	14, 529
University Colleges			
University colleges	2, 523	2, 527	2, 521
University and other colleges in London	250	251	252
London Agricultural and Veterinary Colleges	25	25	25
Total University	2, 800	2, 803	2, 800
Total scholars and students	286, 224	289, 526	289, 527

Under the act, provision is made for an annual review of certified teachers. The first review was completed and published in 1916, and has since been made annually. Except in special cases, all teachers appointed are reviewed by the position of the Department on the list, and it is also to some extent the basis for the determination of the rate of salary payable.

Annual legislation, mainly of an administrative character, has been enacted at various times since 1916. By the Education Amendment Act, 1921-22, the regulation of all private schools is made compulsory, and provision is made for public and private schools are required to have the same of attendance.

The Education Amendment Act, 1924, contained important provisions for the establishment of Junior High Schools, for the regulation of the Government School of Secondary and Technical schools, and for the creation of a separate Registrar.

Important alterations in regard to Junior and Senior National Schools were made by the Education Amendment Act, 1926, which also discontinued the system of teacher licenses to teach.

The progress of primary instruction is provided for by the act and includes details of syllabus, textbooks, history and civics, drawing and handicraft instruction, work, nature-study and elementary science, physical education, moral instruction and health and singing.

APPENDIX V

SCHOLARS AND STUDENTS

The number of scholars and students receiving instruction in the educational institutions of the Dominion is shown in the following summary, classified according as to whether they receive primary, secondary, technical, or higher education. The table refers to roll numbers as at the end of the year in each case.

TABLE SHOWING SCHOLARS AND STUDENTS AS AT 31ST DECEMBER, 1923, 1924, AND 1925.

Class of Institution			
Primary Education			
Public (State) schools	211,960	213,290	214,724
Native Village schools	6,186	6,310	6,386
Native mission schools	367	343	366
Registered private primary schools	26,010	26,302	25,933
Lower departments of secondary "	500	478	359
Correspondence classes	365	504	500
Total primary	245,388	247,227	248,248
Secondary Education			
Secondary schools	11,619	12,010	12,514
Secondary depts. of district high	2,818	2,900	3,136
Technical high schools (schools	5,054	5,369	5,132
Maori secondary (boarding) schools	493	524	536
Registered private secondary schools	2,134	2,473	2,511
Total secondary	22,118	23,276	23,829
Technical Classes (excluding Technical High Schools)			
Conducted by Ed. or High School Boards	2,292	2,667	1,641
Conducted by Tech. Sch. Board or Mgrs.	9,503	10,288	10,708
Conducted by University colleges	1,268	1,288	617
Total technical	13,063	14,243	12,966
University Education			
University colleges	3,858	3,808	3,949
University students exempt fr. lectures	344	428	493
Lincoln Agricultural College	53	51	52
Total University	4,255	4,287	4,494
Total scholars and students	284,424	289,033	289,537

APPENDIX V

SCHOOLS AND STUDENTS

The number of scholars and students receiving instruction in the educational institutions of the Dominion is shown in the following summary, classified according to whether they receive primary, secondary, technical, or higher education. The table refers to full-time students only and is for the year 1963-64.

TABLE SHOWING SCHOLARS AND STUDENTS IN VARIOUS INSTITUTIONS, 1963-64

Class of Institution			
Primary Education			
Public (State) schools	211,800	211,800	211,800
Native Village schools	6,188	6,188	6,188
Native mission schools	207	207	207
Registered private primary schools	20,010	20,010	20,010
Power departments of secondary schools	600	600	600
Correspondence classes	285	285	285
Total primary	238,990	238,990	238,990
Secondary Education			
Secondary schools	11,418	11,418	11,418
Secondary departments of technical high schools	2,500	2,500	2,500
Technical high schools	6,500	6,500	6,500
Adult secondary (vocational) schools	400	400	400
Registered private secondary schools	2,100	2,100	2,100
Total secondary	22,918	22,918	22,918
Technical Class (includes registered high schools)			
Conducted by 23 or more school boards	4,500	4,500	4,500
Conducted by Tech. Board or equiv.	2,500	2,500	2,500
Conducted by University colleges	1,500	1,500	1,500
Total technical	8,500	8,500	8,500
University Education			
University colleges	2,500	2,500	2,500
University research grants, 1st. degrees	500	500	500
University research grants, 2nd. degrees	50	50	50
Total University	3,050	3,050	3,050
Total scholars and students	269,958	269,958	269,958

Public primary schools, including district high schools, numbered 2,580 in 1925, against 2,574 in 1924. The number of registered private primary schools from which returns were received by the Education Department was 285. Aided or endowed colleges, grammar and high schools in operation numbered 38 technical high school 15, registered private secondary schools 29, and University colleges 4. The number of primary and secondary schools established for the education of the Native or Maori race was 147.

Public primary schools, including district high schools, numbered 8,680 in 1926, against 8,254 in 1925. The number of registered private primary schools from which returns were received by the Education Department was 265. Added to the total of 8,945, however, and high schools is operation numbered 12, resulting 10,000 schools. Private secondary schools 12, and University colleges 4. The number of primary and secondary schools established for the education of the blind or deaf was 127.

APPENDIX VI

ROYAL COMMISSION ON UNIVERSITY EDUCATION

A Royal Commission, consisting of Sir H. R. Reichel, M.A., LL.D., K.B., and F. Tate, Esq., M.A., C.M.G., I.S.O., was appointed in April, 1925, to inquire into and report upon the question of university education in New Zealand. The order of reference covered the following subjects:-

- (1) The present facilities for university education in New Zealand.
- (2) The working of the present organization of the University of New Zealand, its affiliated colleges and recognized professional schools.
- (3) The constitution of the University Senate, together with the question of whether special interests such as agriculture, industry, and commerce should be represented on the Senate.
- (4) The question of whether the present system of four colleges federated under the New Zealand University is satisfactory or is capable of improvement. In particular, whether each of the present four University colleges should become a separate University; and, if so, under what conditions.
- (5) The standard and scope of the degree and other examinations conducted by the University.
- (6) The question of whether University examinations should be conducted by internal or external examiners, or by a combination of both.
- (7) The question of accrediting students for entrance to the University in lieu of the Matriculation Examination.
- (8) The relation of university education to that provided in secondary and technical schools.
- (9) The provision that should be made in New Zealand for university teaching and research.
- (10) Any other matters concerning higher education which the Commissioners would feel worthy of report to the Government.

The Commission commenced its inquiries in June, 1925, and visited each of the four University centres, taking evidence from members of the governing bodies of the New Zealand University and its affiliated colleges, University professors and teachers, University students, representatives of commerce and industry, and public men. The Commission furnished a comprehensive report containing much valuable information, and made

APPENDIX VI

ROYAL COMMISSION ON UNIVERSITY EDUCATION

A Royal Commission, consisting of Sir H. A. Wilson, K.C., Sir J. G. Wilson, K.C., Sir J. G. Wilson, K.C., and Sir J. G. Wilson, K.C., was appointed in 1911, to inquire into and report upon the question of university education in New Zealand. The order of reference was as follows:

- (1) The present facilities for university education in New Zealand.
- (2) The number of the present population of the University of New Zealand, its affiliated colleges and technical schools.
- (3) The composition of the University Council, whether with the sanction of other bodies, and its functions as a university, industry, and commerce should be represented on the Council.
- (4) The question of whether the present system of four colleges federated under the New Zealand University is satisfactory or is capable of improvement. In particular, whether each of the present four University colleges should become a separate University; and, if so, under what conditions.
- (5) The nature and scope of the degree and other examinations conducted by the University.
- (6) The question of whether University examinations should be conducted by internal or external examiners, or by a combination of both.
- (7) The question of securing adequate facilities for entrance to the University in line of the Matriculation Examination.
- (8) The relation of University education to that provided in secondary and technical schools.
- (9) The provision that should be made in New Zealand for university teaching and research.
- (10) Any other matters connected with higher education which the Commission might feel worthy of report to the Government.

The Commission commenced its inquiries in June, 1911, and visited each of the four University colleges, taking evidence from members of the governing bodies of the New Zealand University and the affiliated colleges, University professors and teachers, University students, representatives of commerce and industry, and public men. The Commission published a number of narrative reports containing much valuable information, and made

numerous recommendations, among which may be mentioned those favouring the following:-

- The reconstitution of the New Zealand University as a federal teaching University, with constituent colleges enjoying a large measure of autonomy in regard to curriculum and examinations.
- The University to be governed by a University Council of twenty-one members, constituted differently to the present Senate.
- The appointment of a Principal of the University, to be the academic head of the University.
- The formation of an Academic Board of twenty professors of the University to advise the Council on all academic matters, and to have such administrative duties in regard to academic matters as the Council may from time to time delegate to it.
- Representation of special interests-a.g., agriculture, industry, commerce - on the Councils of the constituent colleges.
- The formation of a Professorial Board in each constituent college, with duties in regard to the college similar to those of the suggested Academic Board in regard to the University.
- The formation of the senior teaching staff of the constituent colleges into faculties, each faculty having the right to submit for approval courses of study in subjects prescribed for degrees or diplomas.
- The raising of the standard of the B.A. and B.Sc. degrees, and the strengthening of the courses for solicitors and barristers.
- Efforts in the direction of reducing the number of students who devote only part time to University study or who have exemption from attending lectures.
- The abolition of the present Matriculation Examination, and the substitution for it of an "intermediate examination" and a "school leaving examination."
- The appointment of a Secondary-schools Board to advise the University Council on all matters relating to the two examinations mentioned, and to have such administrative duties in regard to them as might from time to time be delegated to it.
- The appointment of a Technical-schools Board to advise the Educational Department in matters relating to courses of technical study and to examinations.
- The acceptance of extra-mural work as an essential part of the normal work of the University.
- The empowering of the University to grant degrees in Divinity, with the proviso that the colleges should not undertake the teaching of the theological subjects included in the degree.

numerous recommendations, among which may be mentioned those
 following the following:-

The recommendation of the Law School University as a
 Federal Teaching University, with constituent
 colleges and a large measure of autonomy in
 regard to curriculum and examinations.
 The University to be governed by a University Council
 of twenty-one members, constituted fifteen by the
 Government and six by the University.
 The Council to be a body of the University, to
 be the academic head of the University.
 The formation of an academic board of twenty professors
 of the University to advise the Council on all
 academic matters, and to have such administrative
 duties in regard to academic matters as the Council
 may from time to time refer to it.
 Reorganization of special departments - e.g., agriculture,
 industry, commerce - on the Council of the
 constituent colleges.
 The formation of a Professorial Board in each constituent
 college, with duties in regard to the college similar
 to those of the suggested Academic Board in regard
 to the University.
 The formation of the senior teacher staff of the con-
 stituent colleges into a Faculty, each faculty having
 the right to elect for a number of members of study in
 subjects associated for degrees or diplomas.
 The raising of the standard of the B.A. and B.Sc. degrees
 and the strengthening of the courses for students
 and graduates.
 Entry in the election of retaining the number of
 students who have only one time to University
 study or who have exemption from attending lectures.
 The abolition of the present National Education Commission,
 and the substitution for it of an "intermediate
 examination" and a "school leaving examination".
 The appointment of a secondary-schools board to advise
 the University Council on all matters relating to the
 two examination mentioned, and to have such adminis-
 trative duties in regard to them as may from time
 to time be referred to it.
 The appointment of a Technical-schools board to advise
 the University Council in matters relating to
 courses of technical study and to examinations.
 The recognition of extra-curricular work as an essential part
 of the normal work of the University.
 The empowerment of the University to grant degrees in
 Divinity, with the proviso that the colleges should
 not undertake the teaching of the theological sub-
 jects included in the degree.

In addition, special recommendations were made with regard to the training of teachers, and the question of university education in agriculture, law, engineering, and special subjects, also in regard to research work.

Certain of the recommendations, notably those relating to the constitution of the University and of the University Council, and the formation of the Academic Board, were given effect to, wholly or in part, by the New Zealand University Amendment Act, 1926.

(From the New Zealand Official Year-Book, 1927)

The following is a description and outline of the above:

IT APPLIES to "public schools, native schools, secondary schools, and technical high schools."

IT PROVIDES for "religious exercises of a simple character, which shall not include any instructions in the Bible, hymns, or creed peculiar to any religious society or denomination." The exercises occupying from fifteen to twenty minutes at the commencement of each day, except that on Good Friday when the patriotic exercises already prescribed by the regulations may be substituted.

THE RELIGIOUS EXERCISES SHALL CONSIST OF-

- (a) The recitation of the Lord's Prayer.
- (b) The singing or recitation of a hymn from a hymnal compiled by the Education Department after consultation with the representatives of the Christian Churches.
- (c) The reading by the teacher or pupils of a Bible lesson from a manual issued by the Education Department to be without interpretation or comment other than is reasonably necessary for practical explanation.

In addition, special recommendations were made with regard to the training of teachers, and the question of university education in agriculture, law, engineering, and special subjects, also in regard to research work.

Details of the recommendations, notably those relating to the constitution of the University and of the University Council, and the formation of the Senate Board, were given effect to, wholly or in part, by the New Zealand University Amendment Act, 1926.

(From the New Zealand Official Year-book, 1927)

APPENDIX VII

NEW ZEALAND BIBLE-IN-SCHOOLS LEAGUE

New Zealand President:
THE MOST REVEREND THE PRIMATE OF N.Z. (ARCHBISHOP AVERILL)
Otago President
PROFESSOR R. LAWSON, M.A., LITT.D. (PROFESSOR of EDUCATION, Otago
Secretary of Executive: University)
Mr. T. R. Fleming, 10 Heriot Row, Dunedin
Provincial Organizer:
Reverend E. O. Blamires, League Office, cor. Crawford and Jetty Sts.
Treasurer: Dunedin.
Mr. D. C. Cameron, c/o Messrs. Reid & Gray, Crawford Street, Dunedin.

RELIGIOUS EXERCISES IN SCHOOLS BILL

The following is a description and epitome of the above:-

IT APPLIES to "public schools, native schools, secondary schools, and technical high schools."

IT PROVIDES for "religious exercises of a simple character, which shall not include any instructions in the tenets, dogma, or creed peculiar to any religious society or denomination," the exercises occupying from fifteen to twenty minutes at the commencement of each day, except that on one day per week the patriotic exercises already prescribed by the regulations may be substituted.

THE RELIGIOUS EXERCISES SHALL CONSIST OF-

- (a) The recitation of the Lord's Prayer.
- (b) The singing or recitation of a hymn from a hymnal compiled by the Education Department after consultation with the representatives of the Christian Churches.
- (c) The reading by the teacher or pupils of a Bible lesson from a manual (compiled as in (b)) "such reading to be without interpretation or comment other than is reasonably necessary for grammatical explanation."

A scholar may be exempted if the parent or guardian notify that he has conscientious objection to the religious exercises.

Teachers may be similarly exempted, and should all the teachers of a school require such exemption the controlling authority may nominate a suitable substitute to conduct the religious exercises.

If in any school it has been the practice to conduct religious exercises in another form, such may be continued by the authorities in lieu of those now proposed.

That is the position which the majority of well-informed Americans is taking about the abolition of the country. The first condition is to have a law passed in the previous articles. In 1888 we saw that out of 100 carefully-selected teachers, professors, college graduates, and students one-third of them disapproved of the Ten Commandments as of no authority, and two-thirds of them reversed Christ's teaching on the priority of love to God and yet to man. In short, their views as to the moral authority of the Ten Commandments were so conflicting that the writer in the "Century Magazine" felt justified in entitled his article "Our Moral Anarchy." That educated men are thinking to-day the common people will be thinking tomorrow. The movement has already come to America, and the moral anarchy has filtered down into the masses. We should not wonder if this in a second article as disclosed in the crime statistics. Last year the cost of crime in America was almost as much as that of the war which is nearly divided between nations and 342,000,000 were that the total income of the United States. No nation can long survive being thus plundered by its own people. It must either destroy them or they will destroy it. The most alarming feature in these crime statistics is the fact that the average age of the criminal has steadily grown down within the last ten years. Here that one-half of the autocratic ruthlessness which characterizes so prominently in the crime statistics were perpetuated by people of high school age. Careful investigation revealed that a "surprisingly large number of children in the state schools were potential liars and thieves." These and other crime records have shown every warlike-minded American "furiously soothed". He sees that with the professional criminal little can be done. But the supply can be cut off. Seed is fruit, and fruit is also seed. But if the seed can be made pure the fruit will follow suit. Make the tree good, and its fruit will be good.

A scholar may be exempted if the parent or guardian notifies that he has communicated objection to the religious exercises.

Teachers may be similarly exempted, and should all the teachers of a school receive such exemption the controlling authority may demand a suitable substitute to conduct the religious exercises.

If in any school it has been the practice to conduct religious exercises in another form, such may be continued by the authorities in lieu of those now proposed.

APPENDIX VIII

WHAT ARE WE GOING TO DO ABOUT IT?

Reprinted from the Dunedin 'Evening Star', Saturday, March 12, 1927, at the request of the Otago Council of Sunday School Unions.

(Contributed by Reverend Rutherford Waddell, M.A., D.D.)

That is the question which the patriotic and serious-minded American is asking about the condition of his country. What that condition is we have indicated in two previous articles. In one we say that out of 500 carefully-selected teachers, professors, college graduates, and students one-fifth of them dismiss a third of the Ten Commandments as of no authority, and two-thirds of them reverse Christ's emphasis on the priority of love to God and put it on man. In short, their views as to the moral authority of the Ten Commandments were so conflicting that the writer in the 'Century Magazine' felt justified in entitling his article 'Our Moral Anarchy.' What educated men are thinking to-day the common people will be thinking tomorrow. The to-morrow has already come to America, and its moral anarchy has filtered down into the masses. We showed the results of this in a second article as disclosed in its crime statistics. Last year the cost of crime in America was almost as much as that of the war debts of nearly eighteen European nations and \$42,000,000 more than the total income of the United States. No nation can long survive being thus plundered by its own rogues. It must either destroy them or they will destroy it. The most alarming feature in these crime statistics is the fact that the average age of the criminal has steadily grown down within the last ten years. More than one-half of the automobile robberies which figure so prominently in the crime statistics were perpetuated by youths of high school ages. Careful investigation revealed that a "surprisingly large number of children in the state schools were potential liars and thieves." These and other crime records have caused every serious-minded American "furiously to think". He sees that with the professional criminal little can be done. But the supply can be cut off. Seed is fruit, and fruit is also seed. But if the seed can be made pure the fruit will follow suit. Make the tree good, and its fruit will be good.

APPENDIX VIII

WHAT ARE WE GOING TO DO ABOUT IT?

Excerpted from the "Journal of the American Medical Association", February 1937, at the request of the Ontario Council of Social Hygiene.

(Continued from page 100, Vol. 1, No. 1, 1937)

That is the question which the pediatric and nation-
alist American is asking about the position of his country.
What that position is we have indicated in the previous
article. In our way of 1937 we have carefully selected
teachers, professors, college students, and national one-
fifth of them believe a third of the San Francisco as of
no authority, and two-thirds of them believe that's a
on the priority of love to God and not to man. In short,
their view as to the moral authority of the San Francisco
were so conflicting that the writer in the "Century Magazine"
felt justified in writing his article "The Moral Authority."
What educators are thinking to-day the common people will
be thinking tomorrow. The to-morrow has already come to
America, and the moral authority has filtered down into the
masses. We showed the results of this in a second article on
disclosed in the same magazine. Last year the cost of living
in America was almost as much as that of the war years of nearly
fifteen foreign nations and \$2,000,000 more than the total
income of the United States. It makes the last article seem
true vindicated by the war years. It must either destroy them
or they will destroy it. The most striking feature in these
crime statistics is the fact that the average age of the
criminal has steadily grown down within the last ten years.
More than one-half of the criminals reported which figure
as prominently in the crime statistics were perpetrated by
youths of high school ages. Careful investigation reveals
that a "surprisingly large number of children in the state
schools were potential liars and thieves." These and other
crime records have caused every nation-minded American
"furiously to think." He sees that with the professional
criminal little can be done. But the people can be cut off.
Good is true, and truth is also good. But if the good can
be made pure the truth will follow suit. Make the true good,
and the truth will be good.

So efforts are being concentrated on capturing the young. To-morrow is with them. To some extent this has always been attempted, but with very indifferent results. In America, as we have seen, seven-tenths of the children are not being touched by the educational programme of any of the churches. It is felt also that in the case of those who have been receiving religious instruction it is of the most perfunctory kind - at least in Protestant Sunday Schools. The great body of the teachers have had no systematic training for the work. They are well-meaning, devoted men and women, but most of them know little or nothing about the methods of teaching or the history and principles of Biblical instruction. The State school teacher has been trained for his work, but the Sunday school teacher has not. So it comes about that, while secular education has reached a high standard, religious education is deplorably meagre and imperfect. "There are two enemies which democracy need fear: ignorance and godlessness." The State system guards against ignorance, but it is outside its function to deal with godlessness. Yet a democracy without a religion is headed for doom. It, therefore, becomes the business of the church to meet this problem, for the State's existence as well as its own depends upon it.

It must set itself systematically and earnestly to the doing of this. It has made a beginning in the United States. Nine years ago there was established in connection with the University of Boston a School of Religious Education and Social Service. The design of its founders was to do for religion what institutes of technology do for engineering, and medical colleges for medicine, and teachers' colleges for education, and theological colleges for ministers. This school is one of ten that make up the Boston University. The University as a whole has a roll of some 12,000 students. The growth of this school of religion has been remarkable. Beginning with an enrollment of about 100, it has gone on steadily increasing till last year when it amounted to 504, and the aim is to raise this to 800 by 1928. "The student body comes from thirty-eight States and eight foreign countries, and represents twenty-two Protestant Christian denominations. It has a faculty of its own, with adequate buildings and equipments, the choice of some sixteen major fields, embracing more than 200 separate courses of instruction, and power to grant degrees."

Already the demands for trained leaders "in the new profession are far greater than the supply. If the church is to build a system of religious education which will spiritualize the ideals of a democratic world society, there must be raised up a vast army of religious teachers,

No efforts are being concentrated on securing the young, no-matter in with them. To some extent this has always been attempted, but with very different results. In America, as we have seen, seven-tenths of the children are not being touched by the educational programs of any of the churches. It is felt also that in the case of those who have been receiving religious instruction it is of the most perfunctory kind - at least in Protestant Sunday Schools. The great body of the teachers have had no systematic training for the work. They are well-meaning, devoted and good women, but most of them know little or nothing about the methods of teaching in the history and principles of religious instruction. The State school teacher has not trained for his work, but the Sunday school teacher has not. So it comes about that, while secular education has reached a high standard, religious education is hopelessly meagre and unimproved. "There are two systems which deserve great study: democracy and religionism." The State system teaches religious ignorance, but it is certain its function is to deal with religionism. Yet a democracy without a religion is headed for doom. It, therefore, becomes the business of the church to meet this problem, for the State's attitude as well as the one demands it.

It must not itself systematically and earnestly to the solution of this. It has made a beginning in the United States. Nine years ago there was established in connection with the University of Boston a school of religious education and social service. The design of the founders was to be for religious what institutes of technology are for engineering, and medical colleges for medicine, and teachers' colleges for education, and theological colleges for ministers. This school is one of ten that make up the Boston University. The University as a whole has a roll of some 12,000 students. The growth of this school of religion has been remarkable. Beginning with an enrollment of about 100, it has come to 204, and this is to rise to 300 by 1905. "The students body comes from thirty-eight States and about twenty countries, and represents twenty-two Protestant Christian denominations. It has a faculty of its own, with adequate buildings and equipment, the value of some sixteen major fields, embracing more than 200 separate courses of instruction, and power to grant degrees."

Already the demands for trained leaders in the new profession are far greater than the supply. If the church is to build a system of religious education which will spiritualize the ideals of a democratic world society, there must be raised up a vast army of religious leaders.

administrators, and editors." This school is but the forerunner of many others in the field.

Now, we have said that it is a foolish, not to say a dangerous, thing to keep an eye on our neighbours' faults and follies and forget our own. All this parade of moral anarchy in America would be something of an impertinence if it ended there. We do not wish to do that. We have not meant to direct our eyes merely to the evils of our neighbours. We have detailed these for the purpose of home consumption. Exactly the same causes which are producing moral anarchy in America are at work among ourselves. Given time enough, and we shall inevitably have the same results - already they are apparent enough to be causing grave concern to the serious-minded lover of "God's Own Country". We are witnessing the break up of the home as a religious institution. The whole trend of events is tending more and more to weaken parental influence, at least so far as moral instruction is concerned. The average father and mother do not much concern themselves about the need for this. They are content with the education which the day school supplies. This education is secular and compulsory. It is called undenominational. But many people regard secularism as much a denomination as Anglicanism or Roman Catholicism. According to the dictionary meaning of the word, secular means "pertaining to this world, or to things not spiritual or holy." If the teacher in inculcating morals appeals to a sanction outside this world, he violates the law by which he holds office. If he does not, those who believe the Christian faith believe that he has no adequate motive for morality. In the higher departments of learning it has been found in America that "behaviouristic psychology and pragmatism, naturalism, and materialism in philosophy are profoundly influencing" its academic life. The biological sciences are being substituted for theology and philosophy. Already leaders of religious education are facing the problem of keeping religious education religious. The same trend is at work in our own academic institutions. Quite recently a distressed mother discussed with the present writer the threatened destruction of faith in her son by the teaching regarding evolution with which he was confronted in a certain college. It was shattering his belief. Her own ideas of evolution were crude, and his conception of the Bible was not less so. But that is what is going on in educational circles. If the situation is to be saved the church must gird itself for the task. Hitherto it has been slow to tackle it, and when it has done so it has done it with wholly inadequate weapons. Statistics show that there are in round numbers 250,000 children of Sunday school age in New Zealand, and

...and This school is not the ...
... of many others in the field.

Now, we have said that it is a foolish, not to say a
dangerous, thing to keep an eye on our neighbors' ...
and ... and All this parade of moral
anxiety in America would be something of an overstatement
if it were true. It is not wise to say that. We have not
meant to draw our eyes merely to the evils of our neighbors.
We have pointed these to the purpose of home improvement.
Exactly the same course which the Christian moral society in
America are at work among ourselves. Given time enough, and
we shall inevitably have the same results - unless they are
apparent enough to be changed before coming to the surface.
Indeed, even at this time, we are witnessing the
break up of the home as a religious institution. The whole
ground of events is rapidly moving and more to be feared than
imagined. At least, at this moment, the situation is desperate.
The average father and mother do not know enough themselves
about the need for this. They are content with the situation
which the day school supplies. This situation is becoming
and dangerous. It is called the "moral situation". But many
people regard education as such a satisfaction as an end in
itself. Education is the "religious" meaning of
the word, meaning to "bring up" to this world, or to bring
out of a state of nature into this world. He who brings the law
of which he speaks forth, all his good and evil, is the law
the Christian father knows that he has no right to give to
his children. In the first degree of knowledge it has
been found in America that "moralistic" religion and
education, materialism, and materialism in education are
profoundly incompatible. The modern life, the physical
science we have embraced, the theory and philosophy,
literary leaders of education, and the theory and practice
of raising children, education, religion. The new theory is
at work in our modern institutions. This is not only a
disturbed motion in motion with the present world, the
disturbed education of which is not only the teaching
religious education which has been destroyed in a certain
degree. It was the first step. Now we have a
evolution with a crisis, and the cooperation of the Bible was not
less so. But now is the time to be taken as a religious crisis.
If the situation is to be saved, the church must first look
for the truth. Education is not only to be taken as a
then it has been so in the past, it is with wholly inadequate
resources. Education now that there are in round numbers
200,000 children of Sunday school age in New England, and

100,000 of these are not in Sunday school. Where are they? That is a serious question, especially for the Protestant churches, since four-fifths of its membership are recruited from its schools. Yet of every hundred children who pass through its schools only twenty become members of the church, and it is these twenty that on an average make up its four-fifth membership. The only church that seems to understand the situation and shows its belief in the primary importance of religion in education by its works is the Roman Catholic Church. The other churches as yet do not seem to be seized of the urgency of the problem. They had need to be, or it will soon be too late. An apple tree, says Emerson, if you take out every day for a time a load of loam, and put in a load of sand about its roots, will find it out. "An apple tree is a stupid kind of thing, but if this treatment be pursued for a short time I think it would begin to mistrust something." And if the church allows to be taken away from the roots of a child's character the great verities of religion, both church and State will look in vain for those "fruits of the spirit" which have raised man above the level of emigrating rats and free loving baboons.

What then must be done about it? Two things are clear. The people are determined to preserve the present educational system, free, secular, and compulsory. They will not permit any tampering with it. But no nation can exist without being built on a moral basis. That is especially necessary for a democracy. But owing to the disastrous divisions of denominations this basis cannot be laid in the public schools. Morals are and can be taught there. But religion only can supply an adequate dynamic for them. And religion is the business of the church. The church, therefore, must find ways and means for this. Already a very promising beginning has been made in the establishment of a School of Religious Education and Social Service on similar lines to that of the Boston one. But it needs more adequate support than it has hitherto received. If the Protestant churches mean business they must gird themselves to this duty after some such noble and self-sacrificing fashion as the Roman Catholic. On the other hand, the State owes some consideration to the efforts of the church. It is as much concerned as the church is to secure the moral education of its citizens, for the welfare and even the very existence of both depend upon this. The State must be willing to make provision in its educational curriculum for the moral training of its youth. This must be done, not by religious teachers entering the school during school hours, but by the church making arrangements for daily religious instruction in buildings of its own. It is futile and foolish to expect any good to come from filching from the children the hours

of recreation or seeking to enlist their interest when they are fatigued by school work. If church and State are in earnest in their professed belief that a democracy is impossible without a basis of morals they ought to be willing to co-operate together to secure this. If they do not thus unite to undergird their interests time will make an end of both of them.

of reputation or standing to which they are entitled. It is not
their duty to be so. It is their duty to be honest and to
in earnest in their professions. It is their duty to be
impartial without a bias of party. It is their duty to be
willing to co-operate together to secure this. It is their
duty to not only to understand their interests but also to
take an end of both of them.

THE FIFTH
ANNUAL ANNOUNCEMENT

OF THE

Otago School of Religious
Education

CONDUCTED BY

Otago Council of Sunday School Unions

DUNEDIN, NEW ZEALAND

1927

THIS SCHOOL OFFERS PROFESSIONAL TRAINING
FOR CHRISTIAN LEADERSHIP

THE OTAGO COUNCIL OF SUNDAY SCHOOL UNIONS is an
Interdenominational Body composed of Representatives from
the Church of England, Presbyterian, Methodist, Baptist, Con-
gregational, Church of Christ, and Salvation Army Sunday School
Unions, together with delegates from the various Church Courts.

KNOX CHURCH SCHOOL
Corner FREDERICK AND KING STREETS
DUNEDIN, NEW ZEALAND

Coulls Somerville Wilkie, Ltd.

THE MASTER BUILDER.

"First of all a teacher must be a scholar, and no part of his professional education must be conducted at the expense of scholarship. . . .

"The moment any man ceases to be a systematic student he ceases to be an effective teacher."—W. H. Payne.

"The woman who touched the hem of the Saviour's garment felt at once the vivifying influences which were all the time going forth from the Great Teacher. Here we stand face to face with the greatest mystery of the teacher's art."—Nathan C. Schaeffer.

"And so it is the teacher's province to hold aloft the torch, to stand against materialistic tendencies; to insist at all times and at all places that this nation of ours was founded upon idealism, and that, whatever may be the prevailing tendencies of the time, its children shall still learn to live 'among the sunlit peaks.' And if the teacher is imbued with this idealism, although his work may take him very close to mother Earth, he may still lift his head above the fog and look the morning sun squarely in the face."—W. C. Bagley.

"Character consists in the ability to hold an ideal in consciousness and to control every act of every day in terms of that ideal. The educator must know how to deal with this capacity for internal control. The prophet is responsible for racial ideals. It is the teacher's business to implant these ideals in the minds of children, and so to rehearse them in those ideals that they shall be realized in racial experience. . . . The Christian educator has but one task, and that to present Jesus Christ to the rising generation so that every act of every day of every person will be found in harmony with His holy will.

"There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education which is not evangelical.

"The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his material with this one end in view.

"He who would lead a little child to the Father must know the Father, and he must know the child, and he must know the best method of presenting the Father's will to the child as it unfolds and develops through the various periods of infancy, childhood, and youth. . . .

"In the great task of world reconstruction there can be no greater service than building the consciousness of God into the social and economic structure of the new world. It is that supreme task, it seems to me, to which the prophets and teachers alike should devote their lives. This would be at once the highest service to both State and Church."—Dean W. S. Athearn.



"I AM THE LIGHT OF THE WORLD."

"If Religious Education is to be truly Christian, it must keep hold of some essential things. It must, of course, teach the things concerning Christ. But he must be taught not merely as a Friend, a Teacher, a Master, a Leader, a Helper, a Saviour; but as 'The Only Begotten Son, our Lord and Christ.' "

—Marion Stevenson.

"In my one minute let me urge soul-winning as the end of your labour. Before your pupils are twenty, nine out of ten will have made choice of Christ as personal Saviour, or will never make the choice. The days and months run into years with appalling rapidity: win them this year."

—Bishop Homer C. Stuntz.

CALENDAR, 1927.

February 22, Tuesday	.....	Registration, 6.30-8 p.m.
		Formal Opening, 8-9.30 p.m.
March 1, Tuesday	.....	Class Work begins, 7.15 p.m.
April 12, Tuesday	.....	Open Night. General Lecture, 7.30 p.m.
April 19, Tuesday	.....	First Term Social, 7.30 p.m.
May 31, Tuesday	.....	First Term Examinations, 7 p.m.
June 1-13	.....	Winter Recess.
June 14, Tuesday	.....	Second Term Registration, 6.45 p.m.
		Class Work begins, 7.15 p.m.
July 19, Tuesday	.....	Open Night. General Lecture, 7.30 p.m.
July 26, Tuesday	.....	Second Term Social, 7.30 p.m.
September 6, Tuesday	.....	Second Term Examinations, 7 p.m.
September 11, Sunday	.....	Thanksgiving Service, 6.30 p.m.
September 13, Tuesday	.....	Closing Banquet, 7.30 p.m.

THESIS CALENDAR.

March 8, Tuesday	.....	Theme Approved.
March 22, Tuesday	.....	Tentative Bibliography due.
April 19, Tuesday	.....	Tentative Outline due.
May 10, Tuesday	.....	Final Outline due.
July 19, Tuesday	.....	Tentative Thesis due.
August 23, Tuesday	.....	Thesis in Final Form due.

Officers of Administration :

President : MR. JAMES FARQUHARSON.
Council Executive Secretary : MR. HENRY S. MANSON.
School Secretary : Miss E. K. MACFIE.
School Librarian : Miss DOREEN H. MOSS
Pianiste : Miss KOA J. EARLAND.

Staff :

JESSIE LOW BLAIR, Diploma Westhill Training College, M.R.E., Boston Univ.
ROBERT BLAIR, Diploma Westhill Training College, B.R.E., Boston Univ., F.R.G.S.
REV. A. C. W. STANDAGE, M.A.
ELIZABETH KAYE MACFIE, Diploma Otago School of Religious Education
(Young People's Division).
MARGARET MARION NELSON, Diploma Otago School of Religious Education
(Young People's Division).
ETHEL MAY CALDER, Diploma Otago School of Religious Education (Young
People's Division).
DOREEN HILDA MOSS, Diploma Otago School of Religious Education (Children's
Division).
GRACE HOPE KANE, Diploma Otago School of Religious Education (Children's
Division).
DOROTHY GILBERT ALLEN, Diploma Otago School of Religious Education
(Children's Division).

Advisory Board :

MR. JAMES FARQUHARSON, *Chairman*.
J. D. SALMOND, M.A., *Secretary*.
PROFESSOR R. LAWSON, M.A., LITT.D., Professor of Education, Otago University.
REV. A. C. W. STANDAGE, M.A., Convener Dunedin Presbytery's Youth Com-
mittee.
JOHN A. MOORE, M.A., B.Sc., Principal Normal Training College.
REV. W. A. HAMBLETT, St. Matthew's Church.
BRIGADIER FRED. A. BURTON, Divisional Commander, Salvation Army.
ALLAN T. McNAUGHTON, M.A.
PASTOR WILL D. MORE, St. Andrew Street (Tabernacle), Church of Christ.
HORACE FAWCETT, M.A., DIP. EDUC.
Miss E. K. MACFIE.
Miss DOREEN H. MOSS.

Special Lecturers :

PROFESSOR R. LAWSON, M.A., LITT.D., Professor of Education, Otago University.
PROFESSOR FRANK W. DUNLOP, M.A., PH.D., Professor of Mental and Moral
Philosophy, Otago University.
PROFESSOR J. R. ELDER, M.A., LITT.D., Professor of History, Otago University.
JOHN A. MOORE, M.A., B.Sc., Principal Normal Training College.
CANON NEVILL, M.A., St. Paul's Cathedral.
REV. PROFESSOR R. E. DAVIES, M.A., Professor New Testament, Knox College.
REV. TULLOCH YUILLE, M.A., B.D., Knox Church.
REV. HECTOR MACLEAN, M.A., M.Sc., B.D., St. Andrew's Presbyterian Church.
REV. H. E. BELLHOUSE, Trinity Methodist Church.
REV. E. J. TIPLER, B.A., Roslyn Presbyterian Church.
REV. H. H. BARTON, M.A., Presbyterian Foreign Missions Secretary.
REV. A. C. W. STANDAGE, M.A., Maori Hill Presbyterian Church.
MR. ROBIN R. ADAIR, Boys' Work Director, Y.M.C.A.
MR. J. V. HANNA, Physical Director, Y.M.C.A.
REV. J. PRINGLE, M.A., Chalmers Presbyterian Church.
REV. E. O. BLAMIRE, Dundas Street Methodist Church.
REV. E. P. BLAMIRE, Methodist Young People's Secretary.
REV. R. M. RYBURN, M.A., Director of Youth Work, Presbyterian Church of N.Z.
HORACE FAWCETT, M.A., DIP. EDUC., Head Master Wakari School.
REV. G. H. McNEUR, Moderator Presbyterian Church of New Zealand, Pioneer
Missionary to Canton Villages.
ALLAN T. McNAUGHTON, M.A., Otago Boys' High School.
REV. R. G. McDOWALL, M.A., St. Clair Presbyterian Church.
REV. J. J. CAIRNEY, Ravensbourne Presbyterian Church.
REV. C. MAITLAND ELLISS, United Congregational Church.
REV. J. RICHARDS, Mornington Methodist Church.

OTAGO COUNCIL OF SUNDAY SCHOOL UNIONS.

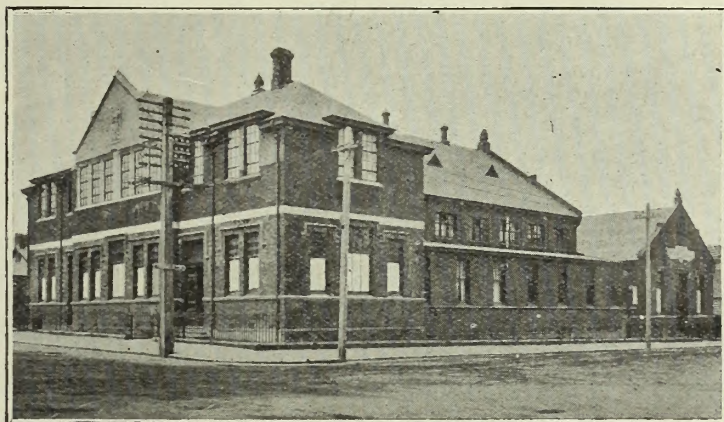
The Otago Council of Sunday School Unions is fortunate in having secured as its Headquarters a large room in Reed's Building, 33 Jetty Street. This room will be available for Committee Meetings, Classes, and Conferences. Mr. and Mrs. Blair, "Pitlochry," 28 Kenmore Road, Roslyn, Dunedin ('phone 9339), will be glad to meet, by arrangement, those who have personal problems or difficulties relating to the work.

SCHOOLS OF RELIGIOUS EDUCATION.

"It is a great and serious cause of concern to Christ and the whole world that we help and direct the young people. We live mainly for what we can do for the young people."—From an address of Martin Luther advocating the establishing of Schools of Religious Education.

"By the side of our great schools of applied science, the Church must erect professional schools which will preserve the spiritual ideals of mankind and guarantee efficient leadership in every movement for human uplift."

—Dean W. S. Athearn.



KNOX CHURCH SCHOOL,

The Meeting Place of the Otago School of Religious Education,
CORNER FREDERICK AND KING STREETS,
DUNEDIN, NEW ZEALAND.

THE OTAGO SCHOOL OF RELIGIOUS EDUCATION aims at creating an adequate body of Christian Leaders for New Zealand.

The School will open its fifth year, Tuesday, February 22, with a strong staff and a curriculum rich in educational and religious content.

It is hoped that the scope will be as broad as the interests and needs represented, and that it will be sufficiently practical to give help with present problems.

Those responsible for the School recognize the two great enemies of a democracy as *ignorance* and *godlessness*, and will heartily co-operate with Church and State in banishing both from our fair land and in making *intelligence* and *righteousness* co-extensive.

It is anticipated that this will be the forerunner of a chain of Schools throughout the land and beyond, and that in due course these will have the sanction of our institutions of higher learning. This seems necessary in order that proper guidance and adequate facilities for investigation may be available.

The School has as its three major objectives :—

1. The furnishing of leaders for a national system of moral and religious education.
2. The training of leaders for all lay professional positions within the local Church and Community at home and on the Mission fields.
3. The equipping of lay voluntary leaders in the local Church and community.

The majority will doubtless return to help with the task of building Churches that will be spiritual forces in the community, but select students are encouraged to dedicate themselves to lay professional leadership in the field of Christian education. Four years of twenty-four weeks each are required to complete the prescribed course of study, but those carrying three or more units of work may complete the course in three years ; and those prepared to give something like full time, in two years. Students who can fulfil the entrance requirements but who foresee that they may not be able to complete more than one or two years of the course will receive credit for all work completed.

This is a Christian School stressing sound education and evangelism, and looking toward the practical union of the Christian forces of the land through an interdenominational spirit and programme.

The School is recognised as a training ground for Church School and General Church Workers. In consequence, persistent efforts will be made to have all the churches and schools represented. Large numbers of scholarships will be available, and the aim will be to secure at least one choice student from each school, and in the case of larger churches a second from the Bible classes.

The courses of instruction are arranged in three groups, as under :

BIBLICAL.
DEPARTMENTAL.
GENERAL.

Theory, practice, and general culture will go hand-in-hand.

STUDENT COUNCIL AND ASSEMBLY.

With a view to creating a fine loyalty, consolidating the School's work and perpetuating its life, a Student Council has been elected.

This Council is the official mouth-piece of the Student Assembly.

A constitution sets forth clearly the scope and duties of both Assembly and Council.

The Otago Council is anxious that there should be a large measure of student government, and it regards whole-hearted participation in the affairs of the Student Council and Assembly as an integral part of the general training for leadership.

DIPLOMA STUDENTS' CLUB.

In order to bind our Graduates more closely and effectively together it has been decided to form a Diploma Students' Club, with the following objects :—

- a. To promote a fine fellowship among all diploma students.
- b. To create and foster a live interest in advanced study and research in various chosen fields.
- c. To generally promote a sane professional spirit and purpose among all its members.



STAFF OF THE OTAGO SCHOOL OF RELIGIOUS EDUCATION,
WITH FIRST GROUP OF DIPLOMA STUDENTS.

Back Row (left to right).—Margaret M. Nelson, Ethel M. Calder, G. Hope Kane.

Middle Row.—Doreen H. Moss, Dorothy G. Allen, Martha F. Murdoch, Aletta de B. Hutton.

Front Row.—Elizabeth K. Macfie ; ROBERT BLAIR, F.R.E., F.R.G.S. (Director, O.S.R.E.) ; James Farquharson, President Otago Council of S.S. Unions ; Jessie Low Blair, M.R.E. ; Rev. A. C. W. Standage, M.A.

Otago School of Religious Education.

Director : MR. ROBERT BLAIR, B.R.E., F.R.G.S.

All regular sessions of this School will be held in Knox Church School, corner King and Frederick Streets, every Tuesday evening.

In general these are designed to meet the Certificate and Diploma requirements of the School.

ORDER OF CLASSES	{	First Period, 7.15-8.15.
		Devotional.
		Second Period, 8.30-9.30.

In order to enhance the School's value and significance to the community, rich supplementary courses have been developed especially on Friday evenings from 6.15 to 9.

These courses, in addition to being largely elective for our regular students, are designed to help those who find it impossible to carry the full burden of work. These will be welcomed and admitted subject to compliance with the regular Class and School requirements.

EXPENSES.—Through the generosity of public-spirited citizens, the expenses of students attending the School are comparatively low. A tuition fee of £1 per term will be charged. It is hoped that scholarships will be offered by individuals and churches.

REQUIREMENTS FOR GRADUATION.—A diploma will be issued to all students completing eight units of work, provided the following conditions have been fulfilled :—

First.—All students must be at least 17 years of age, in good health, and of High School status or the equivalent.

Second.—Students must have satisfactorily completed eight full courses of instruction plus any outside work that may be required.

Third.—There must be a proper balance in the courses elected.

Fourth.—Lessons missed may be made up by such examinations or tests as the Instructors require, but no student will be graduated who has not attended nine-tenths of all sessions.

Fifth.—There must be sound evidence that students have orientated to the work.

ADVANCED DIPLOMA.—An Advanced Diploma will be granted to those completing six additional units of work, provided the following conditions are met :—

- a. All work submitted must be of at least B grade.
- b. All candidates must hold the Diploma of the Otago School of Religious Education.
- c. All courses elected must be from the advanced group, including any prerequisite work that for any reason had not been covered.
- d. Each student, in consultation with an adviser, will be expected to investigate some vital problem in the field of his or her specialty and to present the results in an appropriate thesis.
- e. The time required for this task will be not less than two years.
- f. A maximum of two units from the Diploma Course may be credited toward the Advanced Diploma.
- g. Theory, practice, ability to think creatively and work constructively, plus the religious education spirit and point of view, will be regarded as vitally essential.

Diplomas will be offered in the following fields :—

Administration ; Children's Division ; Young People's Division ;
Fine Arts ; Recreational Leadership ; Missionary Education.

* In practically all cases the pre-requisite courses will be : New Testament History and Religion ; Old Testament History and Religion ; Life and Teachings of Jesus Christ, or The Beacon Lights of Prophecy ; Principles of Moral and Religious Education ; Organization and Administration of Religious Education and Physical Education.

The differentiations are enumerated below.

Specific requirements in the various fields :—

ADMINISTRATION.—History of Moral and Religious Education ; Child Accounting in the Church School ; Leadership ; Church History ; An Introduction to Educational Psychology ; Observation and Practice Work.

† *Thesis* : The General Superintendent and his Task.

CHILDREN'S DIVISION.—Cradle Roll and Home Department ; The Beginners' Department ; The Primary Department ; The Junior Department ; A General Knowledge of Music and Worship ; Story-telling ; The Use of Art and Recreational Leadership covering this period ; Observation and Practice Work.

Thesis : The Characteristics and Needs of the Children in the Four Departments of the Children's Division.

YOUNG PEOPLE'S DIVISION.—The Intermediate Department of the Church School ; The Young People's Department in the Local Church ; The Curriculum in Religious Education ; Principles and Methods of Teaching the Bible to Young People ; Leadership ; Vocational Education and Guidance ; Young People's Expressional Activities.

Thesis : Through-the-Week Activities for the Young People's Division.

THE FINE ARTS IN RELIGION.—Biblical Geography and Archaeology ; Vocal and Literary Interpretation of the Bible ; The Psalms, Hymns and Prayers of the Old Testament ; The Lyric and Dramatic Writings of the Old Testament ; Music and Worship in the Church School ; The Use of Art in Religious Education ; The Life of Christ in Art ; The History and Theory of Pageantry and Religious Drama ; The Technique of Pageantry ; Dramatization in Religious Education ; Practice Period in Hymns and other Phases of Worship ; Practice and Observation.

Thesis : The Use of Art in Religious Education.

RECREATIONAL LEADERSHIP.—The Fine Arts in Religion ; Recreational Leadership for Children's or Young People's Division ; Supervision of Playgrounds ; Applied Sociology ; Vocational Education and Guidance ; An Introduction to the Study of Society ; Mental Diagnosis.

Thesis : A loose-leaf note-book, with suitable introduction, and sections on Programme Building, Mixers, Active Games, Social Games, Dramatics and Singing.

* The exceptions are indicated.

† In each case the subject indicated is suggestive of the type that might be required.

MISSIONARY EDUCATION.—The Life and Letters of St. Paul; Principles and Methods of Missionary Education; History of Religion (Comparative Religions); The Social Aspects of Foreign Missions; Outline History of the Christian Church from the Beginnings of Christianity to the Present; Practical Work under supervision in some department of the Church School during the whole period.

A *Thesis* approved in form and content.

Opportunities for All.

In order to band our students and teachers together, so fostering the professional spirit, three Associations have been formed, as under :—

1. A CHILDREN'S DIVISION ASSOCIATION :

To provide for all students and teachers in the Children's Division an added means of inspiration, interest, professional growth and social pleasure; and to serve the School of Religious Education and the Churches in general in furthering the work of the Children's Division.

2. A YOUNG PEOPLE'S DIVISION ASSOCIATION :

(a) To unite its members in a fine fellowship as "Lovers of Youth," and bind them closely and helpfully to the Young People's Specialists already in the field.

(b) To act as a clearing-house for the discussion of those problems that are of vital interest to all young people's workers.

(c) To secure information regarding the latest developments in this field and keep in touch with the world-wide aspects of young people's work.

3. AN EXECUTIVE OFFICERS' ASSOCIATION :

Open to all General Superintendents, General Secretaries, Librarians, Choristers, Assistants in these offices, and any others charged with general executive responsibility. The primary purpose of this Association is to act as a clearing-house for the free interchange of ideas on problems of organization and administration.

These Associations will be closely related to the Otago School of Religious Education; they will meet monthly and bi-monthly, and will be open to all having serious purpose.

CERTIFICATE COURSE.

For the benefit of those who cannot complete the full course in the Otago School of Religious Education, a Certificate Course of two years is being offered. It is hoped that this will meet the need of large numbers of mature Teachers and Leaders.

FULL-TIME WORKERS.

Enquiries have already been received for full-time Directors of Religious Education in Local Churches, and churches or communities with promising young men and women ready to train are invited to send these to the School for full-time study. A two or three years' course will be arranged for any such.

SPECIAL LECTURES.

During the year two Special Lectures will be delivered, as under :—

TUESDAY, APRIL 12.

Symposium. Theme: "*How Youth may help in developing a Christian Citizenship.*"

a. "What is the Church to expect of her Young People?"

REV. R. G. McDOWALL, M.A.

b. "What are the Young People to expect of the Church?"

ALLAN T. McNAUGHTON, M.A.

TUESDAY, JULY 19.

"World Brotherhood through Christian Education."

THE REV. GEORGE H. McNEUR.

REFERENCE LIBRARY FOR STUDENTS.

One of the most urgent needs of the School is a comprehensive Library following the main lines of the studies and including some of the great works of reference.

Friends of Religious Education throughout New Zealand and beyond are earnestly asked for cash contributions and standard works.

FINANCE.

For its financial life the Otago School of Religious Education is entirely dependent upon Students' Registration Fees and Free will Offerings.

The Otago Council of Sunday School Unions confidently looks forward to the time when bequests in the nature of legacies and endowments will come its way, so making provision for the consolidation and expansion of the work.

The subjoined Donation Form may be used by any who wish to help in smaller or larger ways.

DONATION FORM.

Enclosed please find the sum of.....pounds
.....shillings.....pence to be
devoted to the General Funds of the Otago School of Religious Education.

Name

Address

Please mail to

Mr. H. S. MANSON, General Treasurer,
Otago Council S.S. Unions,
45 Frame Street,
North East Valley,
Dunedin, New Zealand.

Courses of Instruction.

I.

BIBLICAL HISTORY AND LITERATURE.

1-2.—NEW TESTAMENT HISTORY AND RELIGION.—An historical survey covering the whole range of New Testament Literature and intended as pre-requisite to all further New Testament study.

The course will be essentially appreciative, tracing the life of Christ, organization and spread of the early Christian Church, the life and work of St. Paul and the Johannine writings.

A pre-requisite course to all further New Testament study. Required of first-year students and of all others who have not had its equivalent.

One hour weekly, first and second terms.

(Not given 1927.)

3-4.—OLD TESTAMENT HISTORY AND RELIGION.—An appreciative survey course tracing the history and literature of the Hebrew people from the earliest times till the advent of Christ. The prime purpose of the course will be to lead the student to an understanding of the great contribution made by the Hebrews in their religious life and thought. A pre-requisite to all further Old Testament study. Required of first-year students and of all others who have not had its equivalent.

One hour weekly, first and second terms.

REV. J. J. CAIRNEY.

REV. A. C. W. STANDAGE.

5-6.—LIFE AND TEACHINGS OF JESUS.—This course will include a chronological and descriptive study of the personality, life, and public ministry of the Master as these are revealed in the Gospel narratives and other important writings. Then will follow a systematic study of the teachings of Jesus concerning God, Man, Sin, Salvation, the Kingdom of God, the Future Life, etc.

One of the major aims will be to show the development of Christological thought and the meaning of Christ for the life of the world to-day.

Open only to those who have completed Courses I, 1 and 2.

One hour weekly, first and second terms.

(Not given 1927.)

7.—BIBLICAL GEOGRAPHY AND ARCHÆOLOGY.—This course is designed to give some accurate knowledge of the Biblical backgrounds and to stress the value of these in teaching.

Maps of various kinds—geographical, political, economic, etc.—will be studied, and something of the history and significance of excavation in Bible lands indicated. Students will be required to do a fair amount of practical work, but artistic skill is not a pre-requisite.

One hour, second term.

(Not given 1927.)

8.—THE BEACON LIGHTS OF PROPHECY.—This will be an appreciative review of the lives and writings of several of the Major Prophets, with special reference to the conditions that produced them and the significance of their work for us. After this general review the remainder of the time will be spent on an intensive study of one of the group.

Open only to those who have completed Courses I 1-2, I 3-4.

One hour, first term.

REV. C. MAITLAND ELLISS.

9.—THE LIFE AND LETTERS OF ST. PAUL.—The genius and spread of Christianity will be investigated and traced from the Christian Community in Jerusalem to its spread throughout the Græco-Roman World. This will largely centre in the personality of the Apostle Paul. Then will follow a survey of his writings in sequence, culminating in a fairly intensive study of one of the major Epistles.

Open only to those who have completed Courses I 1-2, I 3-4.

One hour weekly, second term.

REV. A. C. W. STANDAGE.

“The Bible is a record of the progressive revelation which God has made of Himself through the religious experiences of a chosen people.”

“Revelation was an educational process, and from the nature of the case had to be progressive.”

“Young people and older people should be given sound, wholesome principles of judgment, and then bidden to do their Protestant duty of reading their Bibles for themselves.”

“The Bible finds the great vindication for its authority in human experience.”

—Dean Charles R. Brown.

“If you want a vision for the world, first gain one for yourself; first gain the sense of your own need of the Eternal God as love, and the sense of your capacity to beat down all your moral enemies under your feet. Out of these forms of faith in your own soul will come a glorious vision, the bloom of your youth for the well-being, the salvation of mankind.”—George A. Gordon.

“If the Church is going to keep its young people, she must set them to work in a definite crusade during the years when they are full of eager desire to do hard and exacting work for the Kingdom.”—Lionel B. Fletcher.

“The magnet of God is the man of God, magnetized by the Spirit of God.”

II.

DEPARTMENTAL METHODS.*

1-2.—THE PRIMARY DEPARTMENT OF THE CHURCH SCHOOL.—Lectures outlining child psychology of the sixth, seventh, and eighth years, with principles and methods of teaching.

One hour, first and second terms. (Not given 1927.)

3-4.—THE JUNIOR DEPARTMENT OF THE CHURCH SCHOOL.—A study of the child of nine, ten, and eleven years; the materials to be handled and the methods used.

One hour, first and second terms. (Not given 1927.)

5.—CRADLE ROLL AND HOME DEPARTMENT.—A study of the characteristics of the Cradle Roll child. The organization and equipment of the Cradle Roll Department.

Scope and organization of the Home Department.

One hour, first term.

MRS. BLAIR.
MISS ALLEN.

6.—BEGINNERS' DEPARTMENT.—A study of the problems of the four and five-year-old child. Methods of teaching and building Sunday and week-day programmes. One hour, second term.

Textbook: Beard, Frederica, *The Beginner's Worker and Work*.

MISS ALLEN.
MISS KANE.

7-8.—THE INTERMEDIATE DEPARTMENT OF THE CHURCH SCHOOL.—An intensive study of the characteristics of boys and girls of twelve, thirteen, and fourteen years of age; an evaluation of the materials of instruction and an examination of the methods to be used in meeting the needs of this period. Open to all Young People's Workers.

One hour, first and second terms.

MR. BLAIR.
MISS CALDER.

9-10.—YOUNG PEOPLE'S WORK IN THE LOCAL CHURCH.—The aim of this course will be to examine the work of the Intermediate Department, Junior and Senior Bible Classes, and similar organizations, and to develop a unified and comprehensive programme for all adolescents within the Local Church. Careful study will be made of Lesson Materials, Activities, Christian Commitment and Service, Worship, Administration, and the discovery and training of Leadership.

Open to all Young People's Workers.

One hour, first and second terms.

MR. BLAIR.
MISS NELSON.

"The second main period from twelve to twenty-four includes the very heart of life. Childhood looks forward to it and prepares for it. From it Adulthood takes many of its important characteristics. This is the time when a little good will go farther for good, and a little evil for evil, than any time in life. This is the most inviting and highly potential group in the world."

* Observation and practice periods to be arranged.

III. GENERAL COURSES.

1-2.—PRINCIPLES OF MORAL AND RELIGIOUS EDUCATION.—A careful examination of the general principles undergirding moral and religious education, and an attempt to apply these principles to the concrete problems confronting us in the general community, home, church and school.

One hour, first and second terms. (Not given 1927.)

3-4.—ORGANIZATION AND ADMINISTRATION OF MORAL AND RELIGIOUS EDUCATION.—This course will briefly consider the organization, general administration, curriculum and programme of religious education. The graded school idea will be developed and practical problems set for all departments.

One hour, first and second terms. (Not given 1927.)

5.—PRACTICE PERIOD FOR SUPERINTENDENTS OF CHILDREN'S DIVISION. — This course considers the practical problems of organization, administration and curriculum of the Children's Division. Open only to Superintendents. Time, place, and length of term to be mutually arranged.

One hour, first term. (Not given 1927.)

6-7.—PRACTICE CLASS FOR YOUNG PEOPLE'S LEADERS. This course will be essentially practical, and will deal with (a) general principles and problems of Young People's Work ; (b) Young People's expressional activities. Open to Bible Class Leaders and Superintendents of Intermediate Departments.

One hour, first and second terms. (Not given 1927.)

8.—THE USE OF ART IN RELIGIOUS EDUCATION.—This course will deal with the picture—how to read it. It will attempt to discover the religious sources of art and the place of art in teaching religion. It will include a study of some of the masterpieces of painting that illustrate the Life of Christ.

One hour, first term. (Not given 1927.)

9.—MUSIC AND WORSHIP IN THE CHURCH SCHOOL.—The function of Music in the Departments of the Church School ; hymnology ; interpretation of music as an aid to worship ; the inculcation of reverence and training in worship.

One hour, second term. (Not given 1927.)

10.—PRINCIPLES AND METHODS OF MISSIONARY EDUCATION.—A study of the basic principles upon which Missionary work rests, together with a discussion of the best methods of imparting Missionary Education and creating a prayerful and intelligent attitude toward "the regions beyond."

One hour, second term.

(Not given 1927.)

REV. H. H. BARTON.

11.—HISTORY OF MORAL AND RELIGIOUS EDUCATION.

This course will attempt to follow the evolution of Man's moral and religious natures, as manifested in his ideals and great institutions. The major movements and organizations that have tended to promote moral and religious education will be carefully examined.

One hour, second term.

(Not given 1927.)

PROFESSOR LAWSON

(With the co-operation of Professors
Dunlop and Elder).

12.—CHILD ACCOUNTING IN THE CHURCH SCHOOL.—

An attempt will be made to acquaint Superintendents and other executive officers with the basic purposes of Pupil and Teacher records, how these should be kept, the essential features of periodic reports, and the value of such reports. The course will be practical in nature, and students enrolling may attempt such a task as building a set of Church School record blanks for Dunedin or New Zealand.

One hour, second term.

MR. MOORE.

13.—THE CURRICULUM IN RELIGIOUS EDUCATION.—

What is a valid theory of the Curriculum and Principles underlying the evolving of lesson schemes, with special reference to modern Church Schools? An evaluation will be made of the competing Lesson Courses and suggestions offered for a revised curriculum to meet existing needs.

Open only to mature students. One hour, first term. MR. BLAIR.

MISS MACFIE.

14.—PRINCIPLES AND METHODS OF TEACHING THE BIBLE TO YOUNG PEOPLE.—(a) *Principles*: A study of such terms as revelation, inspiration, authority, and Christian certainty, followed by an evaluation of the various current methods of scriptural interpretation. The purpose of the course will be to arrive at a valid and defensible method in studying and interpreting the Scriptures.

(b) *Methods*: An examination of some of the best text-books and an attempt to organise effective courses of study.

This course will be largely seminar in character, and will be open only to those who have serious purpose and possess a satisfactory knowledge of the Scriptures.

One hour, second term.

MISS MACFIE AND ASSISTANTS.

15-16.—APPLIED SOCIOLOGY.—(a) *Principles*: An attempt to grasp the primary principles of sociological science, and to aid students in arriving at sane decisions concerning social policies and their application to the betterment of social life.

(b) *Practice*: This will be an application of Course (a) from the Christian point of view. It will study the relationships which psychology in its various aspects bears to social science, and deal with concrete social conditions in the family, church, public school etc., tracing social progress through the socialized individual elimination of evils, social education religious education, etc.

One hour, first and second terms. (Not given 1927.)

17.—STORY-TELLING.—The construction and choice of the story and its adaptation to the various grades of the Children's Division. Practice in story-telling will be a feature of the course.

One hour, first term.

MRS. BLAIR.

MISS MOSS.

18.—THROUGH-THE-WEEK ACTIVITIES FOR THE CHILDREN'S DIVISION.—This course deals with the theory of play and its practical relation to the expressional life of the child in the four departments of the Children's Division.

One hour, second term.

MISS MOSS.

MISS ALLEN.

19.—THE HISTORY, THEORY AND TECHNIQUE OF PAGEANTRY.—A study of types of pageants and religious dramas and of sources of material available for religious and social uses, with its development for religious and community values.

Practical work in directing pageants.

One hour, first term.

MRS. BLAIR

20.—AN INTRODUCTION TO EDUCATIONAL PSYCHOLOGY.—This will be a popular approach to the basic psychological facts which should underly all teaching and management of children and young people. A study of the mind should suggest the proper materials of instruction and the methods by which these are to be imparted.

One hour, second term. (Not given 1927.)

MR. MOORE.

21.—THE HISTORY OF THE CHRISTIAN CHURCH.—This will be a survey course relating closely to I, 1 and 2. The objects of the course will be to give a coherent view of the whole scope of Church History and to describe and interpret the origins and evolution of the Christian Church.

Attention will be paid to the underlying principles, great personalities and educational activities of the Church and to the significance of these as instruments in dealing with present-day problems of religious education.

One hour, first term. (Not given 1927.)

REV. J. PRINGLE.

22.—HISTORY OF RELIGION.—The backgrounds of religious belief will be examined and the stronger existing systems compared and contrasted with Christianity.

One hour, second term. (Not given 1927.)

REV. H. H. BARTON

23.—LEADERSHIP IN RELIGIOUS EDUCATION.—This course is designed to meet the needs of those who are anxious to discover and develop qualities of Leadership in themselves and others. There will be discussions on choosing and rating potential Leaders, approaching and influencing people in general, physical, mental and spiritual fitness, etc. Those aspiring to the leadership of young people should find the course specially helpful.

One hour, first term. (Not given 1927.)

24.—VOCATIONAL EDUCATION AND GUIDANCE.—These terms will be considered in relation to the industries, business, and the professions, and their aims and relationships discussed. The course should be of value to parents, teachers, social service workers, directors of industrial and commercial establishments, and others interested in a liberal approach to educational opportunity.

One hour, second term. (Not given 1927.)

25.—PHYSICAL EDUCATION.—Will deal with the underlying principles of physical education, stressing the necessity for poise and health of body and mind. In the more practical section games and gymnastics will be studied as educational agencies.

One hour, second term.

MR. HANNA

26.—THE CHURCH AND COMMUNITY WELFARE.—This course will discuss: (a) The nature of the Christian Church and her function in the community. (b) Methods of work by city and country Churches.

The course will be largely seminar in character, and will be open to diploma students and mature church and social workers.

One hour, first term.

REV. J. RICHARDS.

27.—THE SOCIAL ASPECTS OF FOREIGN MISSIONS.—A study of the social customs and conventionalities in various foreign fields, and stress upon the necessity for appreciative understanding of these by those essaying to help.

Specially recommended for those contemplating mission work at home or abroad, members of missionary and social organizations, etc.

One hour, second term.

REV. H. H. BARTON.

28.—ESSENTIALS OF CHRISTIAN BELIEF.—What are the essentials of Christian belief? Are they capable of meeting the objections of Philosophy, Science, etc.? Upon what philosophic and experiential basis does it rest?

Open only to mature students. One hour, second term.

DR. F. W. DUNLOP and others.

29.—PRACTICE CLASS FOR LEADERS OF BOYS AND YOUNGER MEN.—This special course for men only is designed to furnish a quick, practical, and effective approach to the whole field of expressional activities for these groups. It is open to all present Teachers and Leaders from the Intermediate Department up. Those aspiring to effective Leadership and interested mature workers will be admitted.

One hour, first term.

MR. ADAIR.

30.—ADOLESCENT PSYCHOLOGY.—A study of adolescent development through its various stages, to be followed by a discussion of adolescent problems and environmental factors.

One hour, second term.

MR. FAWCETT.

31.—SUPERVISION OF CHILDREN'S DIVISION.—This course will discuss organization, administration and methods of teaching in the Children's Division, embracing Cradle Roll, Beginners, Primary, and Junior Departments.

Open to diploma students and mature superintendents.

One hour, first term.

MRS. BLAIR.

STUDENTS WHO RECEIVED DIPLOMAS, NOVEMBER 23, 1926, WITH TITLES OF THESES.

DOROTHY GILBERT ALLEN: Theory and Practice in the Beginners' Department.

ETHEL MAY CALDER: Expressional Activity of Early and Middle Adolescence in the Local Church.

ALETTA DE BRITON HUTTON: A Tentative Outline of the Essentials of Junior Work.

GRACE HOPE KANE: The Essentials of Primary Work.

ELIZABETH KAYE MACFIE: National Leadership of Young People's Work in New Zealand.

DOREEN HILDA MOSS: The Growth of a Junior Department.

MARTHA FISHER MURDOCH: The Essentials of Primary Work.

MARGARET MARION NELSON: A Programme of Young People's Work in the Local Church.

APPENDIX IX

SUNDAY SCHOOLS THE WORLD OVER.

THIRTY MILLION Scholars are enrolled in the world's Sunday Schools.

THREE MILLION Sunday School Teachers represent the largest volunteer force ever raised for one task in the world's history.

FIFTY-TWO Nations were personally represented at The World's Sunday School Congress, Glasgow, 1924.

NEW ZEALAND SUNDAY SCHOOLS.

In round numbers there are—

250,000 Children in New Zealand of Sunday School age.

150,000 Children in New Zealand Sunday Schools.

100,000 Children not attending Sunday School constitute a challenge to the Christian Churches of New Zealand.

NEW ZEALAND'S GREATEST NATIONAL NEED.

An Alliance of **HOME** and **CHURCH** and **STATE** to provide the nation's childhood and youth with a completely unified education for character and life.

"Anything else but a determined attempt at character building is merely playing with the greatest problem of national and international life."

—G. E. Fawcett in "Journal of Education" (London) Dec., 1925.

"An agreed national system of religious education is very far from being the insoluble problem and unattainable ideal it was in the past. . . . The time has come to reopen definitely the great issue of National Religious Education, in a new atmosphere, in a different spirit, and in what might be called a vaster plane. In particular, in the light alike of recent history and its lessons, of modern psychological studies, and of ecclesiastical developments in the last ten years, with the new and vigorous impulse towards tolerance and co-operation, it should be possible to approach the subject without the old sectarian soreness and also in a far more interesting and human way."—Bishop E. A. Burroughs.

APPENDIX X

NEW ZEALAND AT A GLANCE

New Zealand was discovered by the great Dutch navigator, Abel Tasman in 1642, but Holland lost this opportunity of establishing a colony in the South Pacific. The islands were rediscovered in 1769 by Captain Cook, whose voyages drew attention to the possibilities of successful settlement by migrants from the United Kingdom, but it was not until 1840 that organized colonisation had its first measure of success.

New Zealand, as the world map shows, has a very important position in the sunny South Pacific, about 1,200 miles to the eastward of Australia. Including outlying islets and the Ross Territory, the boundaries of New Zealand stretch from the Tropics to Antarctica.

The main islands, North, South, and Stewart, extending more than a thousand miles between the parallels of 34 degrees and 48 degrees and the meridians of 166 degrees and 179 degrees east longitude, are renowned for the fertility of soil and mildness of climate. The Dominion proper has an area (103,285 square miles) which is about a seventh larger than that of Great Britain (86,643 square miles).

In 1926, New Zealand proper had a population of about 1,400,000. Nearly 95 per cent of this total is of the British race and 4 per cent Maori (native race).

Altogether, the occupies areas amount to about 43,575,000 acres out of a total area of 66,292,000 acres. Much of the occupied land is still far short of its full productive capacity, for about 25,000,000 acres are classified as "unimproved". The cultivated areas make an aggregate of 18,450,000 acres of which pastures comprise 16,500,000 acres.

New Zealand, at present, depends mainly on the pastoral industries for its remarkable prosperity, which has given the people a very high average of purchasing power. There is an average of a dairy cow and 18 sheep per head of population. During recent years the Dominion

NEW ZEALAND ISLANDS

New Zealand was discovered by the great English navigator, James Cook, in 1769, and Holland later this opportunity of establishing a colony in the South Pacific. The islands were rediscovered in 1789 by Captain Cook, whose reports show a way to the possibility of successful settlement by emigrants from the United Kingdom, but it was not until 1840 that organized colonization had the first signs of success.

New Zealand, as the world now knows, has a very important position in the sunny South Pacific, about 1,000 miles to the southwest of Australia. It is the only island and the only country, the boundaries of New Zealand stretch from the Tropic of Cancer.

The main islands, North, South, and Stewart, are larger than a thousand miles between the parallels of 34 degrees and 48 degrees and the parallels of 160 degrees and 174 degrees west longitude. The population of the islands is about 1,000,000, which is about a seventh larger than that of Great Britain. The islands are (1914).

In 1925, New Zealand proper had a population of about 1,400,000. Nearly 50 per cent of this total is of the British race and 5 per cent Maori (native race).

Moreover, the Maori race has a population of about 40,000,000 acres out of a total area of 40,000,000 acres. Much of the Maori land is still for export of raw wool. The Maori race, for about 40,000,000 acres are classified as "unimproved". The Maori race was an average of 10,000,000 acres of which Maori owned 10,000,000 acres.

New Zealand is at present, however, mainly on the pastoral industry for its exportable commodity, which has given the people a very high standard of living. There is an average of a dairy cow and 10 sheep per head of population. Further recent years the Dominion

has become the world's largest exporter of dairy produce.

The cities and towns, linked by good railways and roads, have modern provision for health and comfort. The prosperity of the country has enabled the people to encourage their Government and local bodies to undertake progressive policies to assure a standard of living which no other country has surpassed.

A GENEAL

lived in ATIA-T
NUI or AVAIKI-T
.....

(See Page 9)

has become the world's largest exporter of dairy products.
 The cities and towns, linked by good railways and
 roads, have modern provision for health and comfort. The
 prosperity of the country has enabled the people to
 encourage their Government and local bodies to undertake
 progressive policies to secure a standard of living which
 no other country has attained.

RAROTONGA GENEALOGIES.

Generations.

95 Te Tumu = Papa (f) } lived in ATIA-TE-VARINGA-NUI
Te Nga-taito-ariki } or AVAIKI-TE-VARINGA-NUI
Mua
Eanga
90 Unga
Engi
Niua
Tamore
Ru-roa
Ru-poto
85 Ru-maeaea
Ru-rapatapa-i-aa
Ueuenuku
Ueuerangi
Tu-ei
80 Maru-i-te-rangi
Noa
Tapu
Angaia-ki-te-rangi
Tangaroa-maitu-rangi
75 Tangaroa-tiputa-pe
Te Pou-o-te-rangi
Maro
Te Tupua
Ara-nui
70 Runa
Ru
Aio
Peke-to-io
Peke-to-ake
65 Peke-tea-tama
Ia-tea-tama
Ia-te-po
Ia-te-ao
60 Ia-mama
Ia-te-ata
Ia-tupu-ranga
Ia-makaro
Ia-tangata
55 Tangata-nui
Tangata-rai
Tangata-katoa
I-te-katoaranga
I-a-te-atu
50 Tiki
Taito-rangi-ngunguru
Taito-rangi-ngangana
Toro-ki-matangi
Te Irapanga
45 Tu-tarangi
Tangaroa-marou-uka
Tu-takapu-a-uta
Tu-takapu-a-tai
Te Arunga
Te Araro
40 Te Atoru-aitu
Te Atoru-ake-na
Aitu
Ao-keu
Ao-rai
35 Ao-ki-rupe
Ao-ki-vananga
Ao-ki-atu
Raki-tu
30 Raki-roa
Te Ariki-tapu-kura
Moe-itiiti
Moe-rekareka
Moe-metua
Moe-tara-uri (circa 1250)
26 Iro (the Maori Whiro)

Te Itonga
Te Ake-rua
Nae-tu-kura
Nae-iki-aitu
Tua-ariki
Taki-varu
Te Pu-rara
Avai-ki-maine
Tu-te-iku-mea
Tu-mai-oni
Te Marua-o-Avai-ki

Tamarua-nui
Tamarua-paipai
Tamarua-tukinga
Tamarua-taunga
Tamarua-oki-rua

Tamarua-te-aranga
Tamarua-pai (circa 1250)

93 Te Tumu = Papa (f)
Te Nga-taito-ariki, 2 Atea, 3 Te Tupua-nui-o-Avai-ki, 4 Pupu, 5 Kau-kura } lived in ATIA-TE-VARINGA-NUI or AVAIKI-TE-VARINGA-NUI
Mua
Eanga
90 Maina
Maeata
Makaro
Te Marama
85 Te Eanga-ki-te-ao
Tangata-kato
Te Atu-tanganga
Te Atu-te-ngatata
Te Atu-te-ki
80 Te Atu
Tiki
Taito-rangi-ngunguru
Taito-rangi-ioio
Taito-kuru-angiangi
75 Taito-kuru-ma-rakamea
Vai-takere
Te Tarava
Te Tarava-enua
Te Rua-enua
70 Rua-mata-iko
Ara-kapua, 2 Punupunu, 3 Uta-rei
Te Ara-o-nga-atua
Toi
Punga-verevere
65 Manu
Manu-kai-ia
Manu-kavakevake
Ore
Turanga Ruru
60 Rongo-rua
Rira
Te Ira-panga
Tu-tarangi (cl. of Tu-tavake)
Etoi
55 Etai
Emaunga
Erangi
Ui-tamua
Ui-taringa
50 Ui-te-rangi-ora
Te Rangi
Ata-o-te-rangi
Tara-o-te-rangi
45 Te Paku-o-te-rangi
Te Uka-o-te-rangi
Uu
Ane
Taipu
Tuna-ariki (cl.) 1 Tu-ei-puku, 2 Maru
40 Kati-ongia
Kapua
Atonga (cl. Rata)
Te Arutanga-a-nuku
Te Arutanga-a-rangi
35 Te Amaru-ariki
Te Amaru-enua
Te Uenga-ariki
Te Uenga-enua
30 Kau-tea
Kau-mango
Vai-iti
Kau-kura
(f) Ruamano = Pou-vananga-roa Kau-ngaki
(circa 1250) 26 Tangiia-nui
Motoro
1 Uenuku-rakei-ora
Uenuku-te-aitu
Ruatapu (circa 1350, date of "The Fleet" leaving
Tahiti and Rarotonga for New Zealand.)
2 Tane-here-pi

Ina = Maui-tikitiki

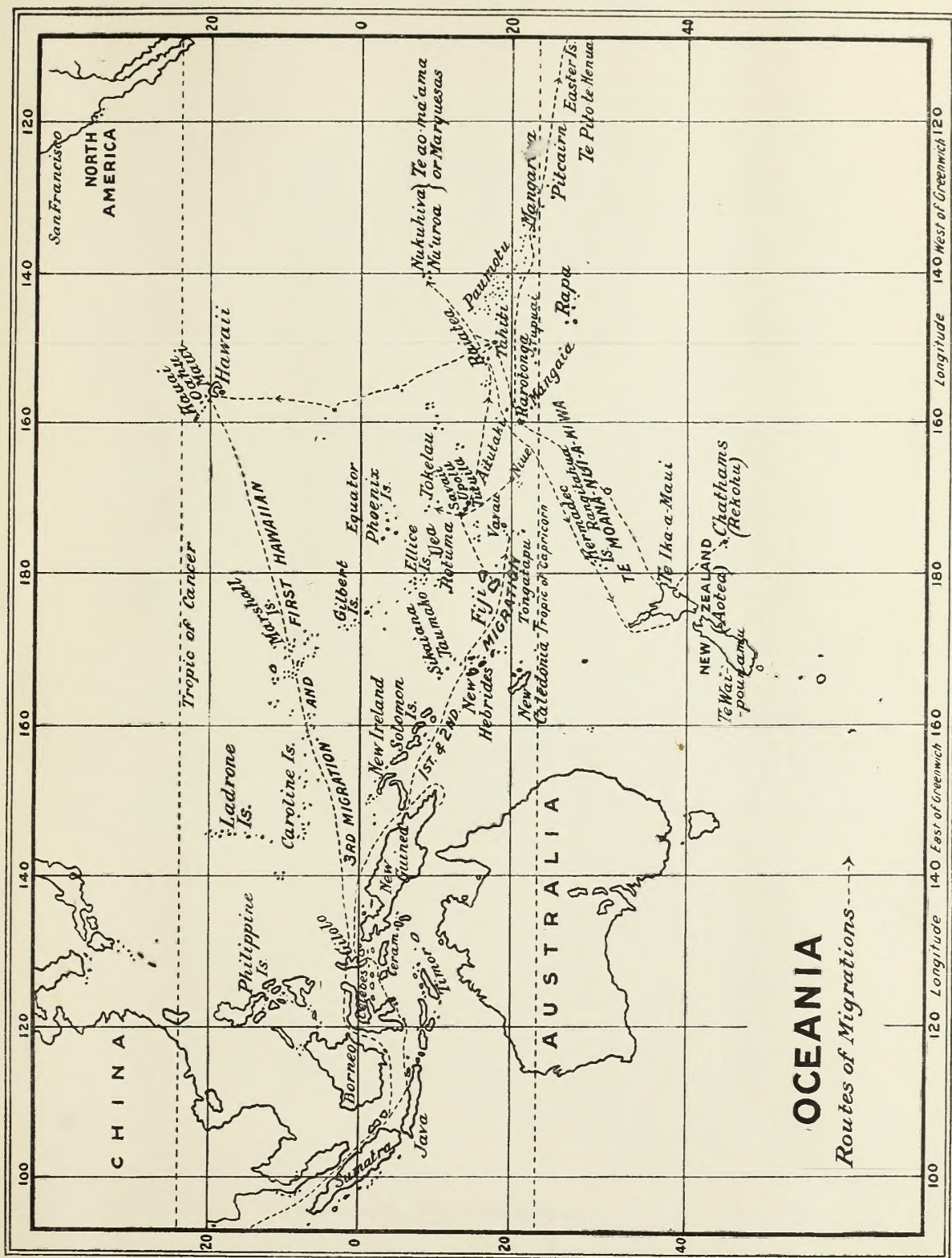
lived in ATIA-TE-VARINGA-NUI or AVAIKI-TE-VARINGA-NUI

Tu-te-rangi-marama

57 Tu
Tu-tavake = Au-mea-ki-aitu (f)
55 Turi-ara
Renga-ariki = Kau-oia
1 Tu-tonga-kai-a-Iti, 2 Turi-pakea (cl.)
Mataru
Te Memeru
Te Memeru-enua
50 Te Emaema-a-rangi
Ema = Ua-uri-raka-moana
1 Karii
Kari-kaa
2 Taaki
Papa-ma-taiko
Papa-neke
Ngana-kou-kupenga
45 Pou-ariki
Reua-uenga
Ngana-te-tupua =
Apakura = Vaea-te-atu-nuku
2 Vaea-ma-kapua
Rua-aangu
Tu-nui
Koro-aka-ata
Otu-tuki-kika
35 Tu-kiekie
Koro-matau-aro
Koro-taa-katau = Angai-i-mua (f)
32 3 Rua-tea = Vai-roa (f)
2 Koro-panga-ki-aua
1 Kaua = Te Putai-ariki (f)
Tangiia-ariki
Rua-taunga
Akanoi-raro
Akanoi-raro-taunga
Turanga-te-tiki
Vairanga-te-tiki
Te Rangi
Te Akaau-ariki
30 Anga-takurua
Utu-ariki
To-pata
Rongo-aku
27 Te Uru-o-Iva
(cl. of Tangiia-nui) Tara-mai-te-tonga (circa 1250)

42 Makea-vaero-rangi = Iva
Makea-tavake
40 Nuku-akatau-ariki
Makea-ariki
Taitopu
Makea-mimiti-nui
Makea-ka-tu-iti
35 Ikitia
Apainga
Meke
Akanoi-ariki
Ariki-mei-tai, or Makea
Te Pou-o-te-rangi
Makea-ka-peu-te-rangi
Oe
Eaa
26 Karika (circa 1250)

NOTE.—cl. means "contemporary with"
Figures shows generations back from A.D. 1900.



1785 12/24 701

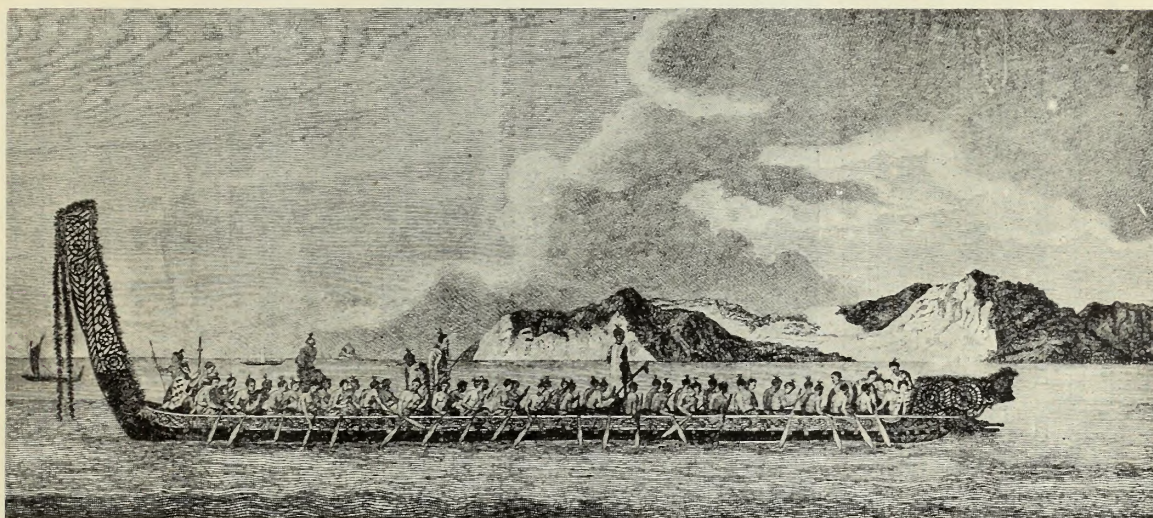


FIG. 8.—Maori war-canoe. (After Cook.)

(See Page 11)



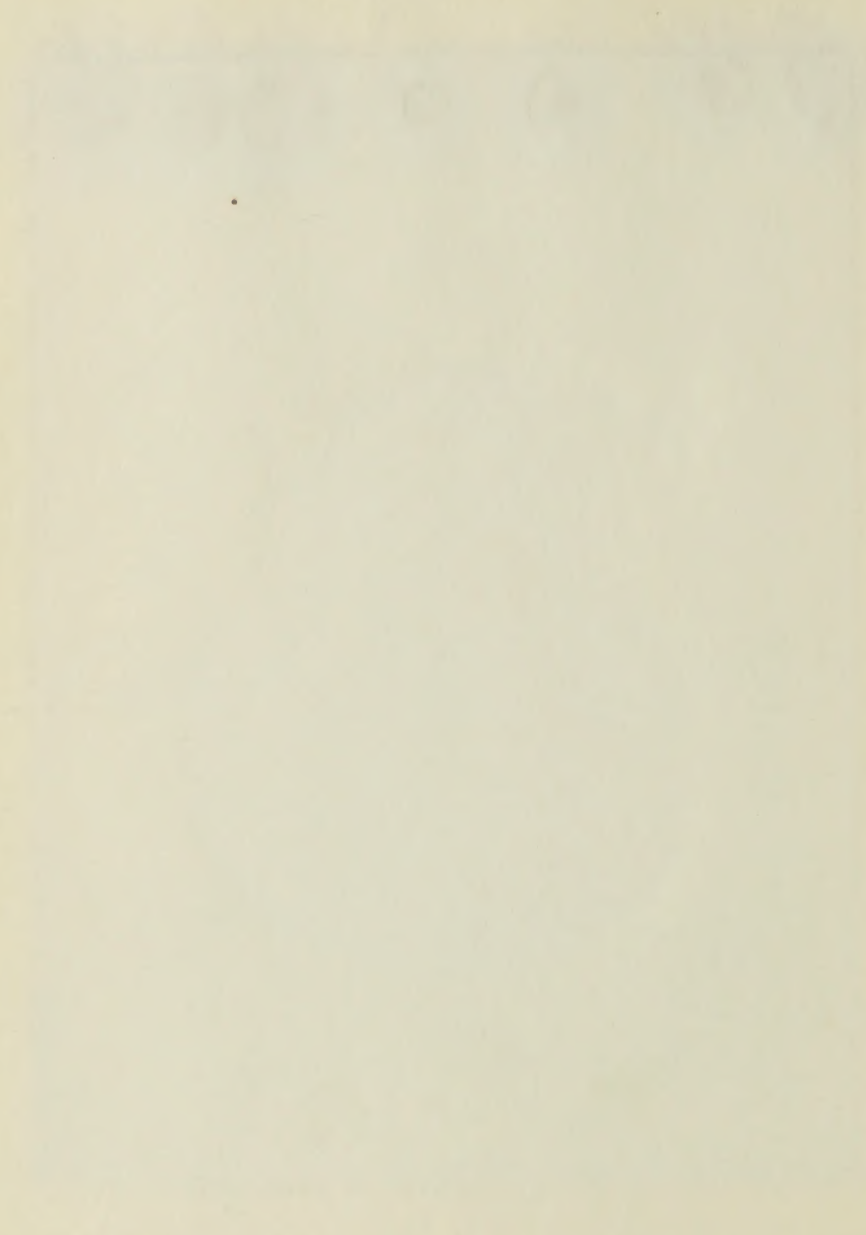
FIG. 19.—Images used as temporary shrines for spirit-gods.

(See Page 13)



Maori Chief, Polynesian type.

(See Page 14)



(See page 12)



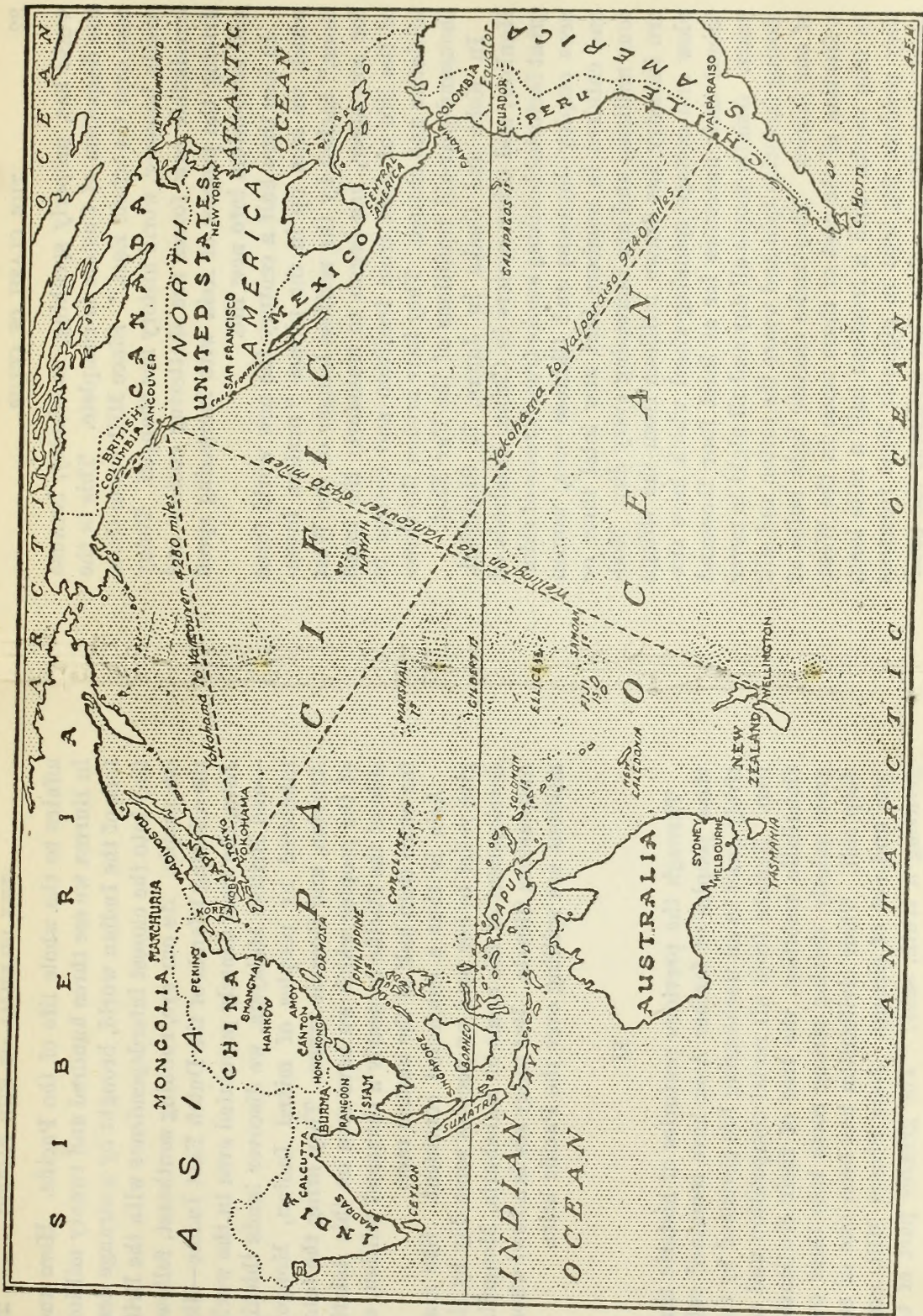
The tiki or heitiki (neck-pendant) is a rudely fashioned figure, generally made from New Zealand green stone, intended to represent the human embryo. It was viewed as a fertilizing agent, hence it was properly worn by women only.

-Elsdon Best.

(See Page 15)

The title of this (new) book is a
very catchy title, generally made
from the letters of the alphabet, intended to
represent the human body. It was always
as a preliminary event, hence it was
properly worded by the author only.
-Sigmund Freud.

(See page 13)



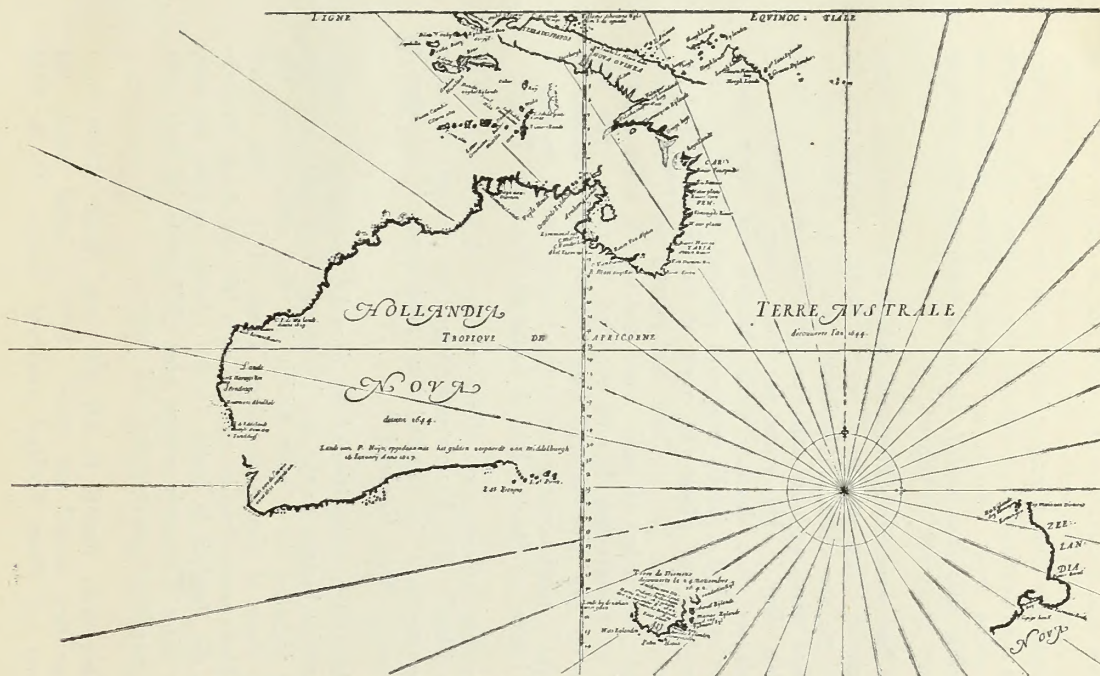
MAP OF THE PACIFIC

with his property, spending in others, leaving the disposition of a credit to himself. This is the case with the "credit bank" which has been established in many countries, and which is intended to provide the people with a means of borrowing money for their own use.

It is not only a means of borrowing money, but also a means of saving money. The credit bank is a place where people can deposit their money, and it is a place where they can borrow money when they need it. The credit bank is a very important institution, and it is one that should be established in every country. It is a place where people can learn the value of credit, and it is a place where they can see the benefits of credit. The credit bank is a very important institution, and it is one that should be established in every country. It is a place where people can learn the value of credit, and it is a place where they can see the benefits of credit.

relates to the whole life of the people. It is not only a means of borrowing money, but also a means of saving money. The credit bank is a place where people can deposit their money, and it is a place where they can borrow money when they need it. The credit bank is a very important institution, and it is one that should be established in every country. It is a place where people can learn the value of credit, and it is a place where they can see the benefits of credit.

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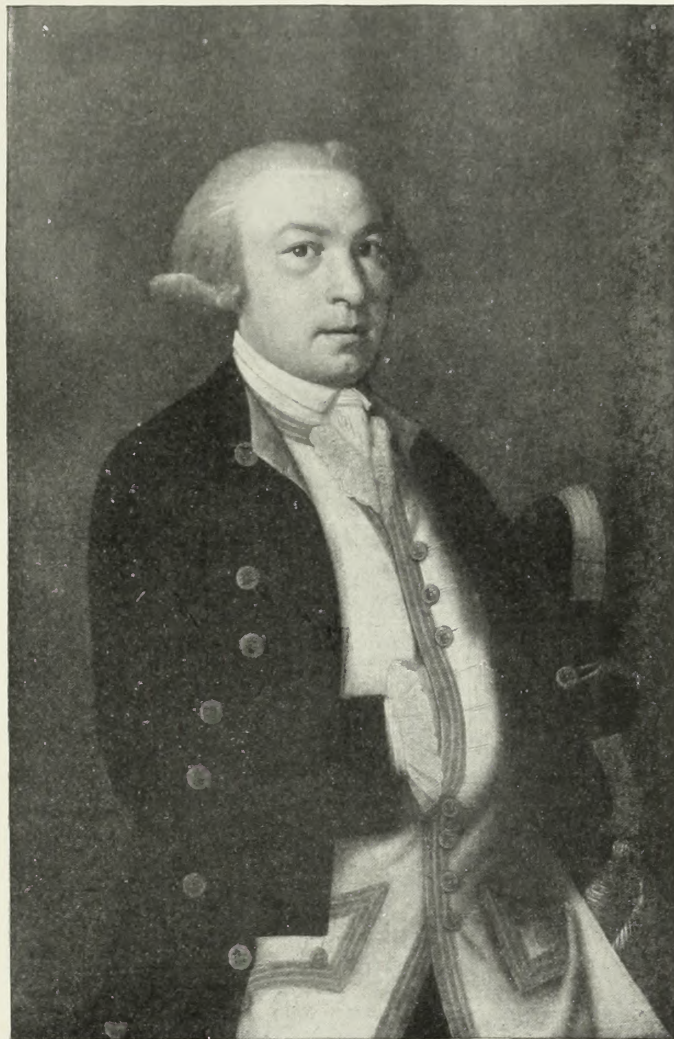


98. Australia. From (Tasman), *Relations de divers voyages curieux*, Paris 1666. (Original size 0,69 X 0,315 m.)

[From A. E. Nordenskjöld, "Periplus," 1879]

TASMAN'S MAP SHOWING THE NEW ZEALAND COAST

(See Page 21)



D 307

CAPTAIN COOK

*From the painting in the National Portrait Gallery, painted in 1766
for the Governor of Newfoundland*

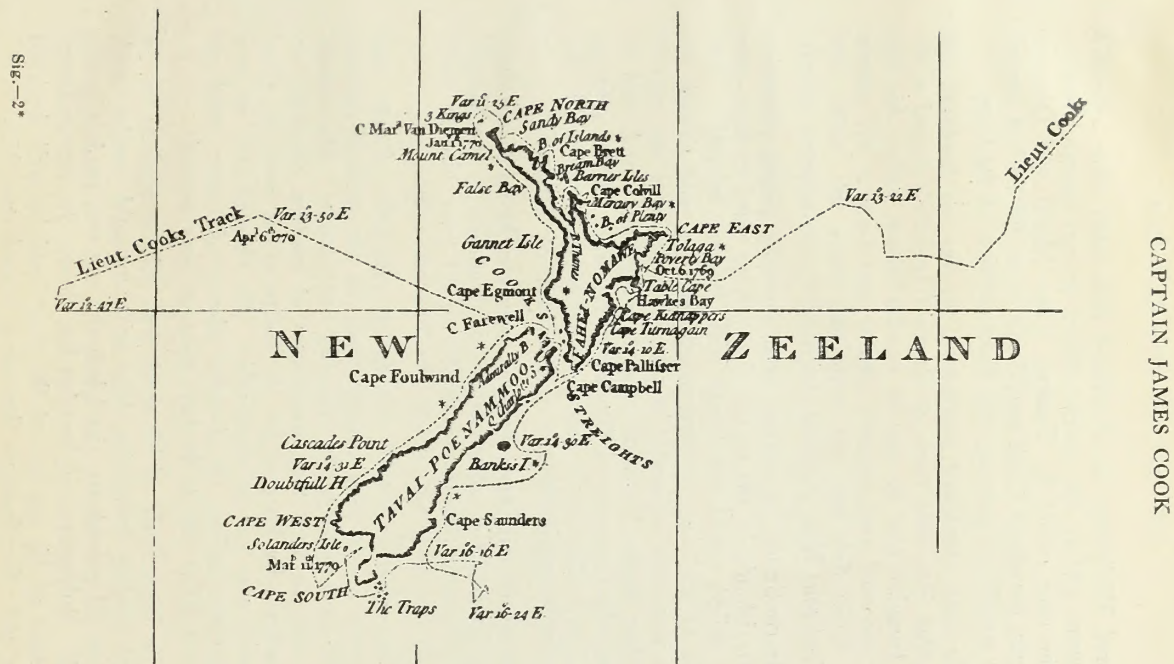
" Indomitable stern,
A hard, just, patient man, and taciturn ;
With Palliser, who put the French to shame,
Before the mast he served : by merit sheer
He rose. Authority his birthright, plain
In his bold countenance shone and mien austere;
His loyal strong hand and subtle brain
Stamp him true Yorkshire, and his long career
Glows with a sober glory pure of stain."

Arnold Wall,
" A Century of New Zealand's Praise."

(See page 22)

"Intuitive sense,"
A hard, fast, patient man, and tender;
With intellect, who put the French to shame,
Before the rest he served: he never shrank
He rose, and with his spirit's flame
In his soft countenance shone and shone
His large strong hand and noble brow
Stung the true intellect, and his long eyes
Glow with a subtle glow of spirit."

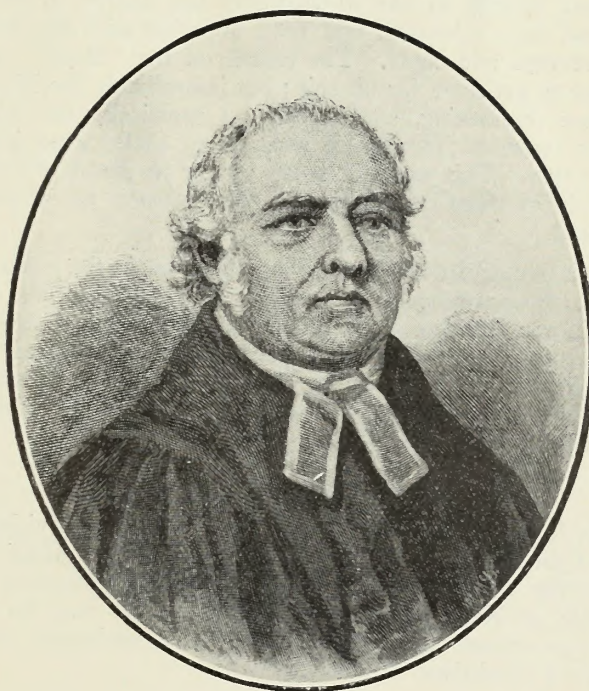
Arnold Hall,
"A Century of the English's Progress."



[From "Cook's Voyages"]

CAPTAIN COOK'S MAP OF NEW ZEALAND

(See Page 24)



[From "Picturesque Atlas of Australasia"]
REV. SAMUEL MARSDEN

(See Page 29)

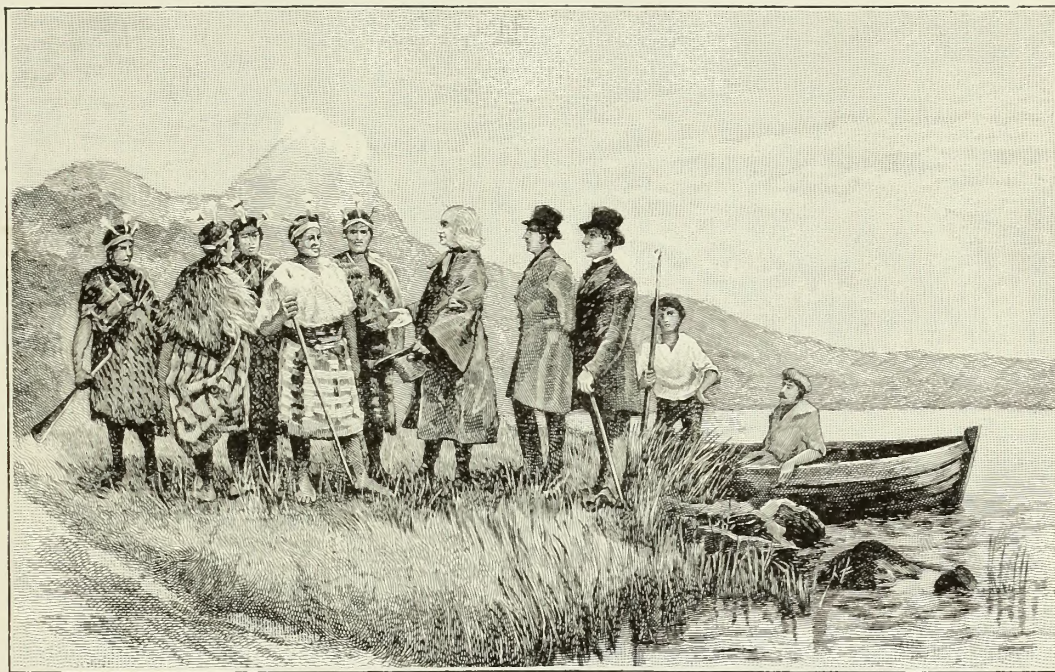
as a result of which the ship was forced to return to New Zealand and then when with other Maori he was shown to the ship "Herald". When he arrived he was placed in the hands of the Maori and made to work in the fields and then he was taken with the other Maori to the ship. The name of the "Herald" was given to the ship by the Maori and immediately the Maori found themselves in the hands of the whole ship's company, including some very good, were killed and more. This was the way, but by no means the end of the story, and the story is not complete yet.

It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald". It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald". It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald". It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald".

THE MAORI STORY

The story is told in the name of the "Herald" and is a story which is told in the name of the "Herald". It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald". It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald". It is a story which is told in the name of the "Herald" and is a story which is told in the name of the "Herald".

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Landing of Samuel Marsden at Bay of Islands, Dec. 19th, 1814.

(See Page 33)



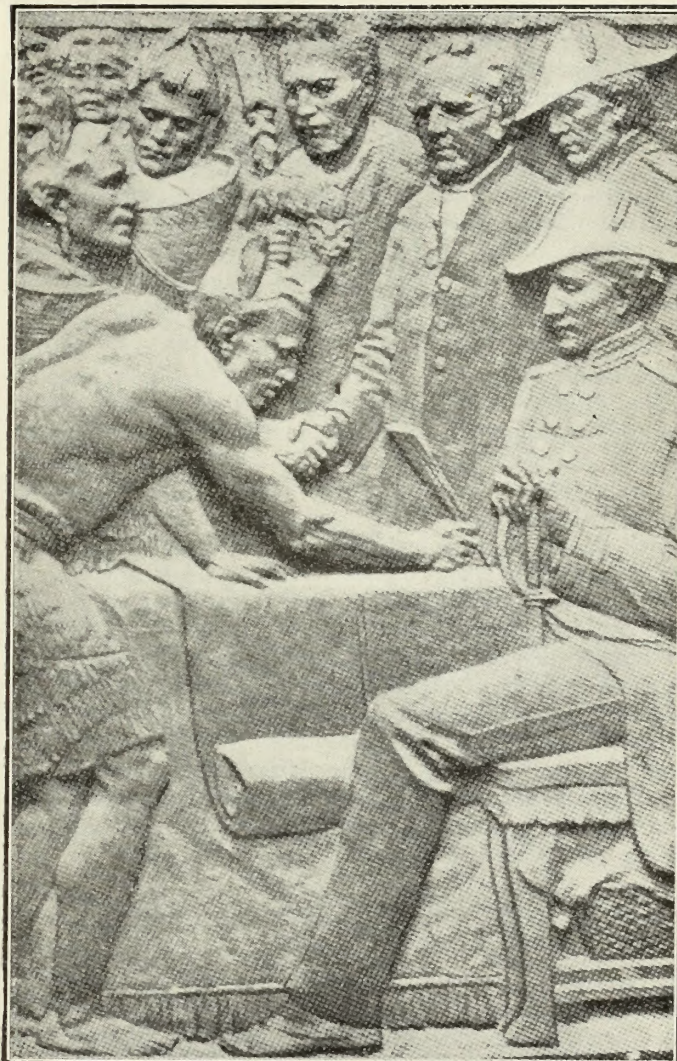
The Marsden Cross, Oihi, Bay of Islands.

(See Page 36)



THE TREATY OF WAITANGI

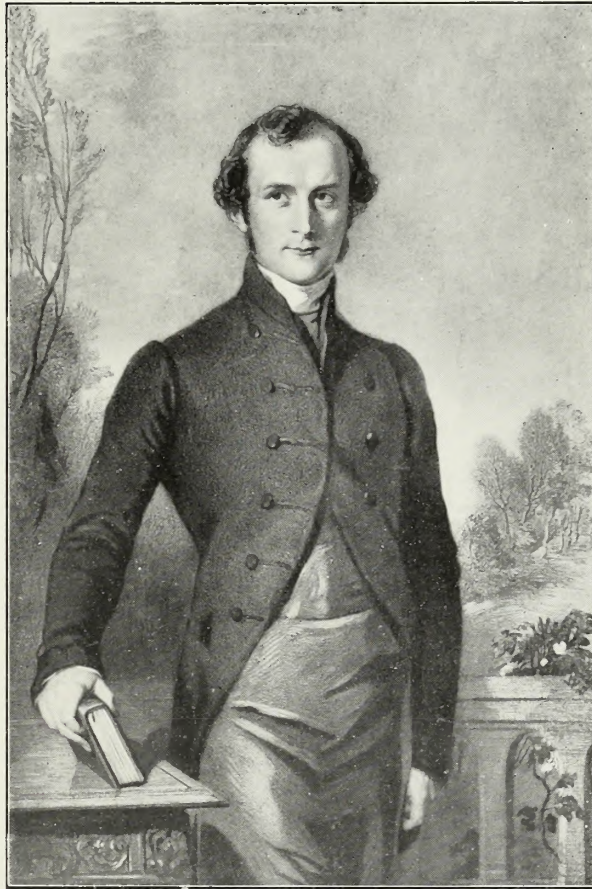
59



[From a bas-relief on the Diamond Jubilee monument of
Queen Victoria, Wellington].

HENRY WILLIAMS AT WAITANGI

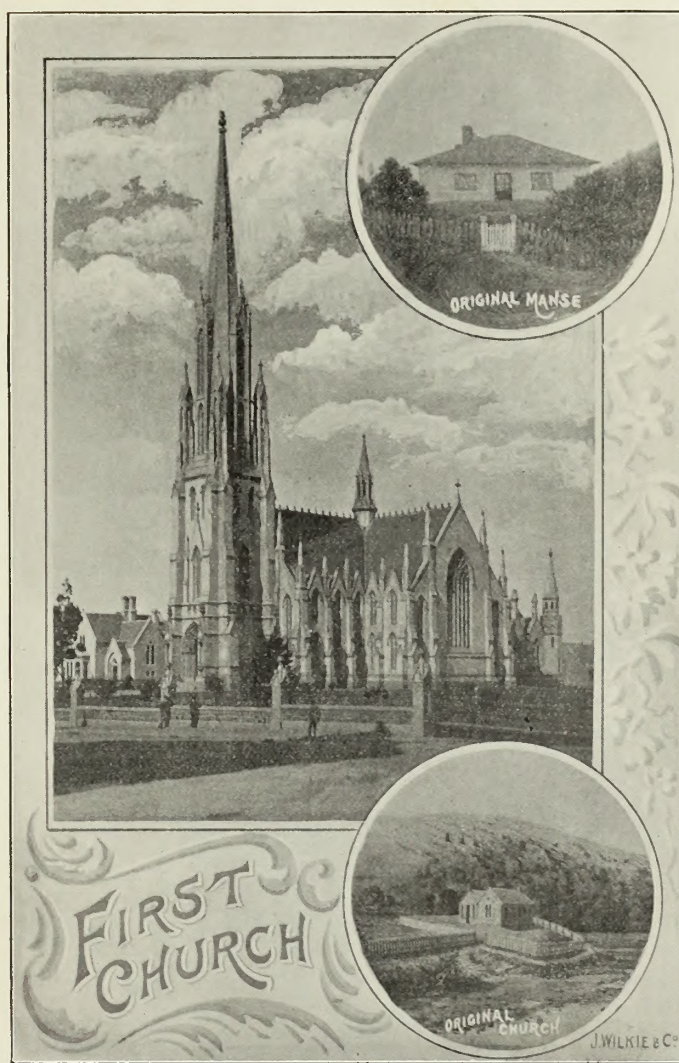
(See Page 39)



*Yours very faithfully,
G. A. Mealand*

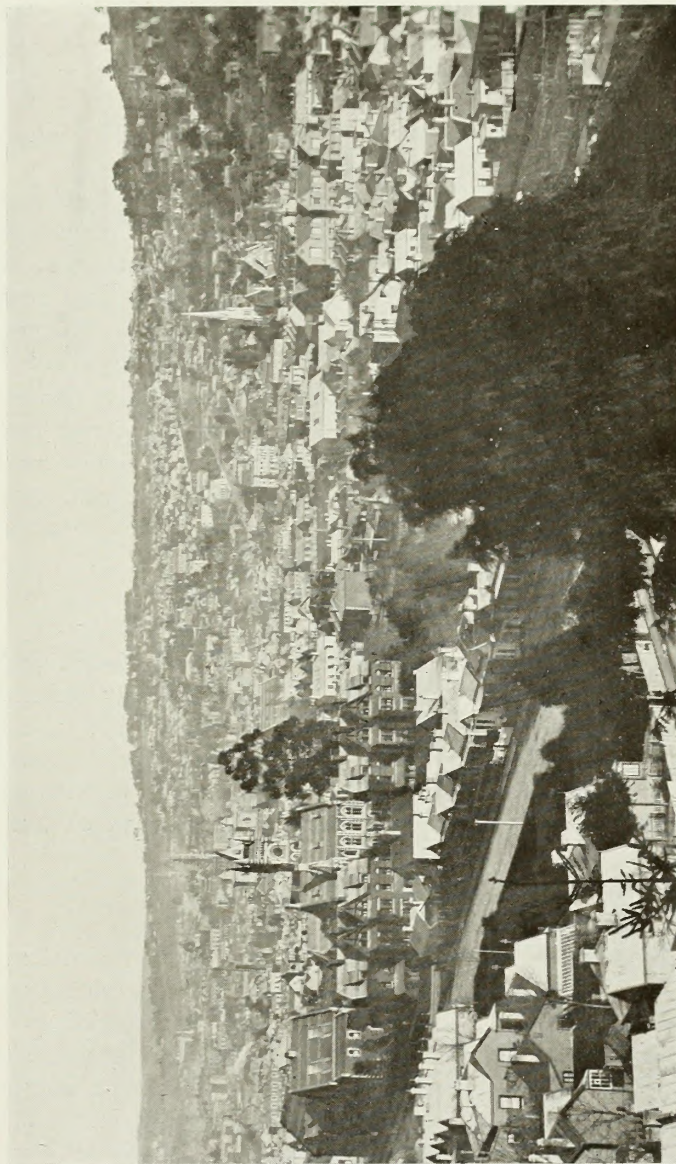
BISHOP SELWYN.

(See Page 41)

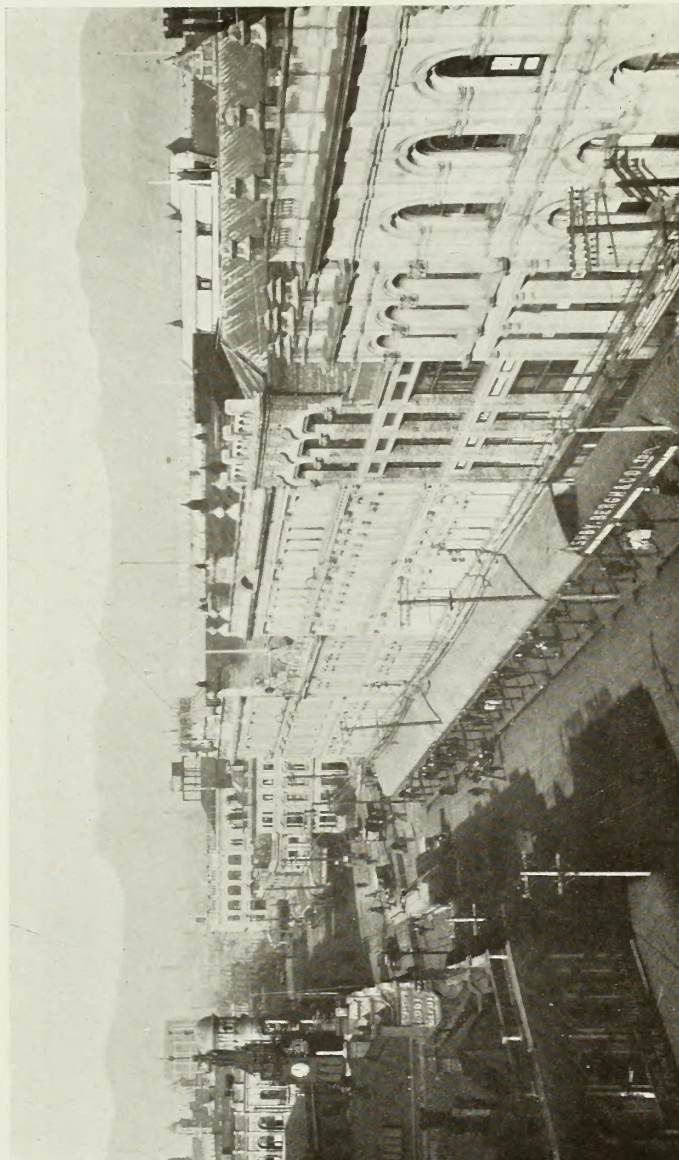


73A

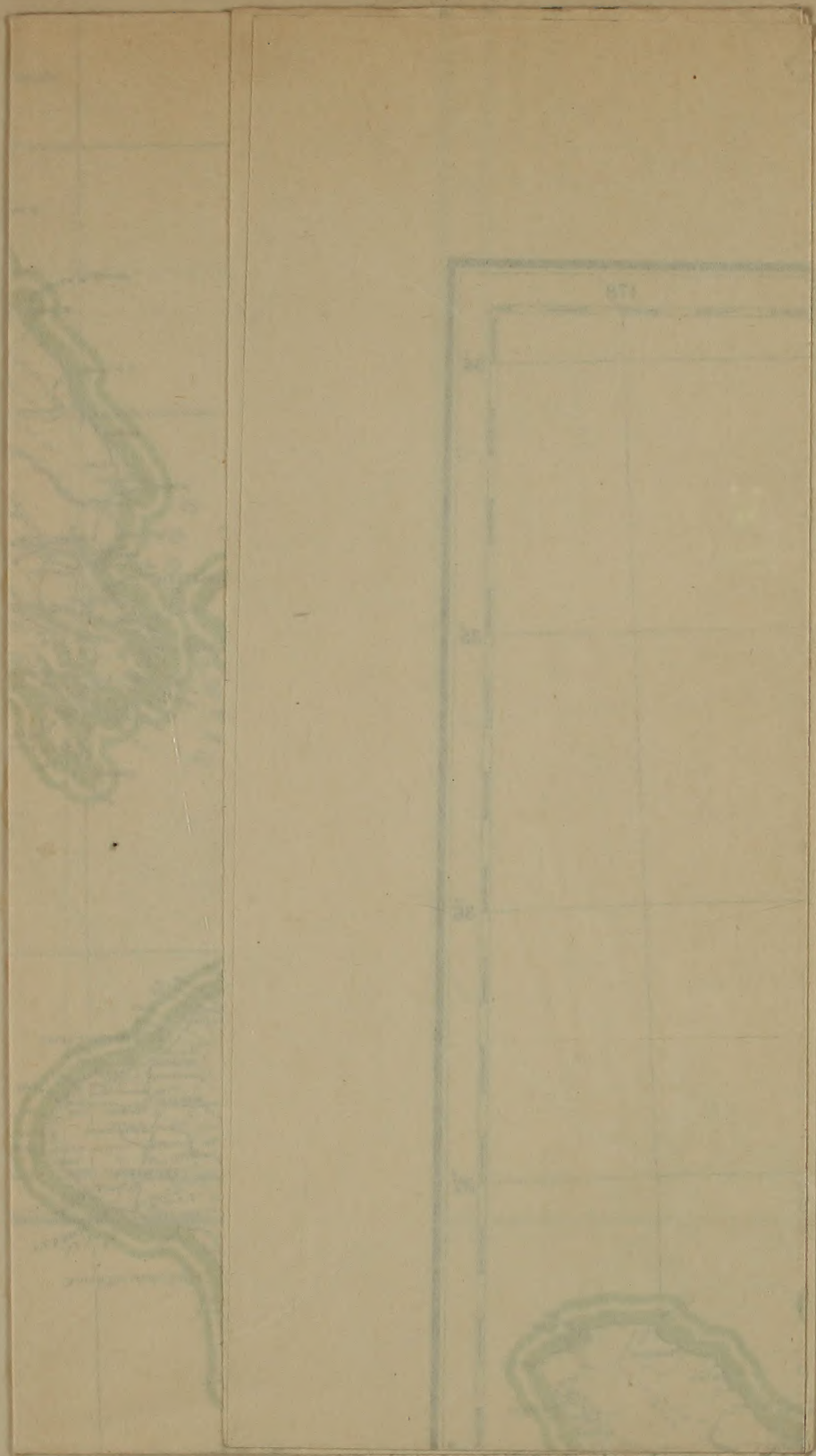
(See Page 42)



The City of Dunedin, South Island.



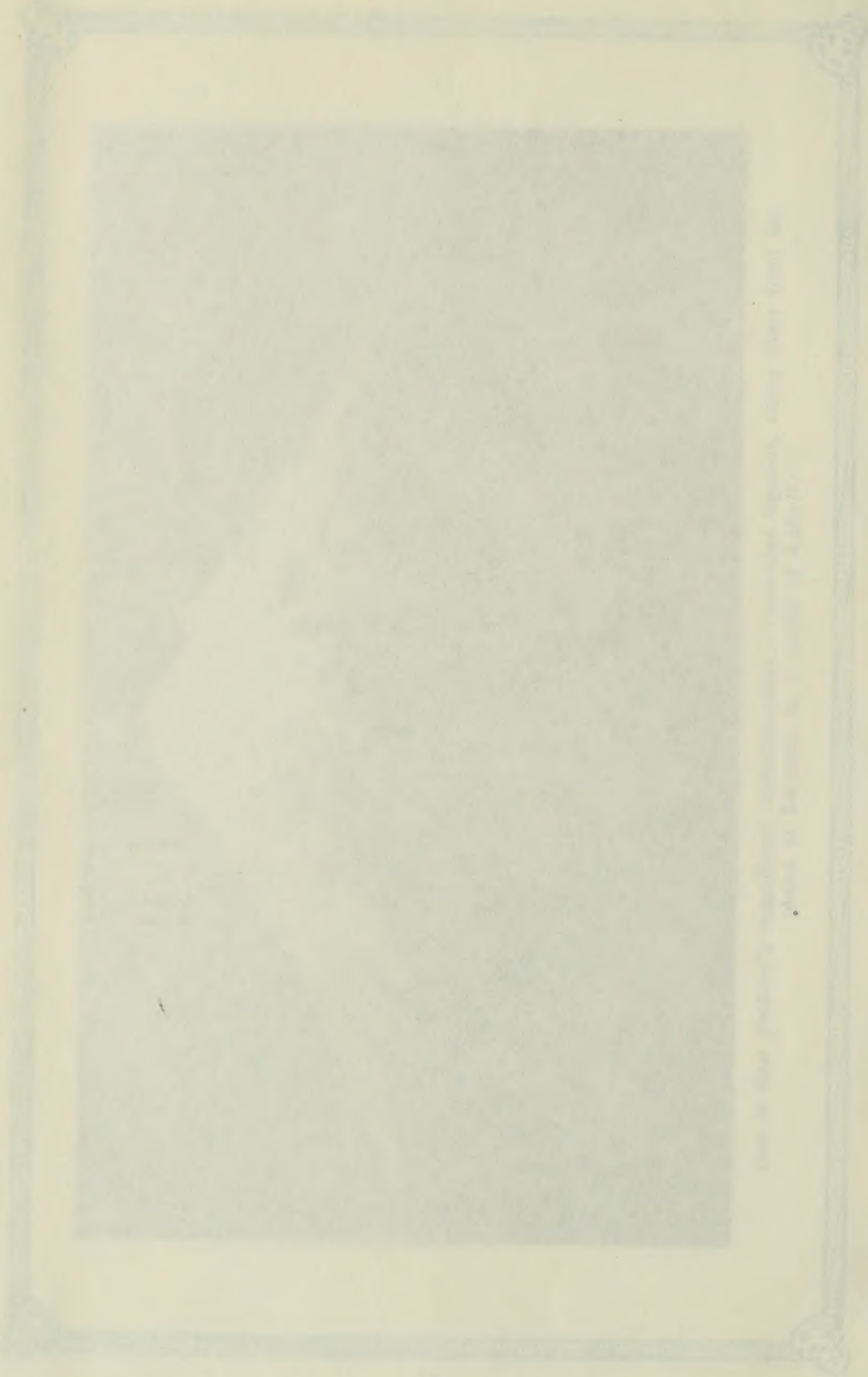
Christchurch, the City of the Plains, South Island.



(See Page 47)

nb 15

THE UNIVERSITY OF CHICAGO



THE UNIVERSITY OF CHICAGO



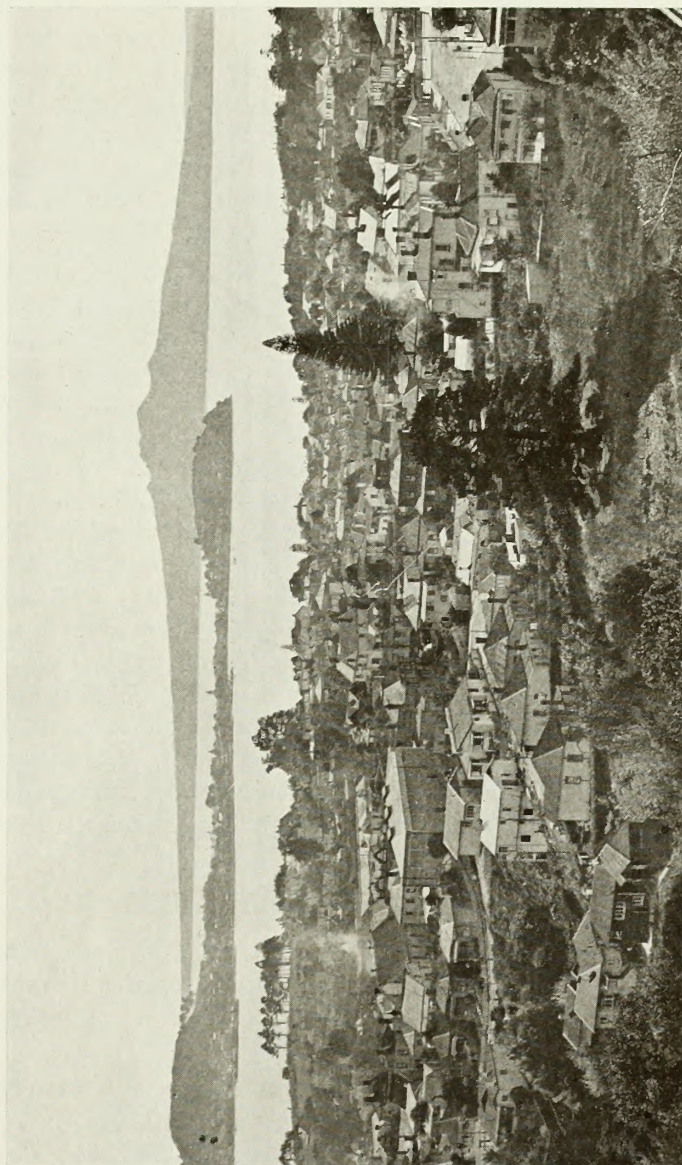
W. T. NEILL
SURVEYOR GENERAL

NEW ZEALAND

Scales

Reference

Chiefs	Small	AUCKLAND
Provincial Centres	Large	WELLINGTON
Seaports	Large	CHRISTCHURCH
Town Districts	Small	DUNEDIN
Small Towns	Small	BLISSVILLE
Railways	Small	HAIRY BAY
Catch Routes	Small	HAIRY BAY
Boundary of Land Districts	Small	HAIRY BAY



Entrance to the beautiful Waitemata Harbour, Auckland.

(See Page 48)

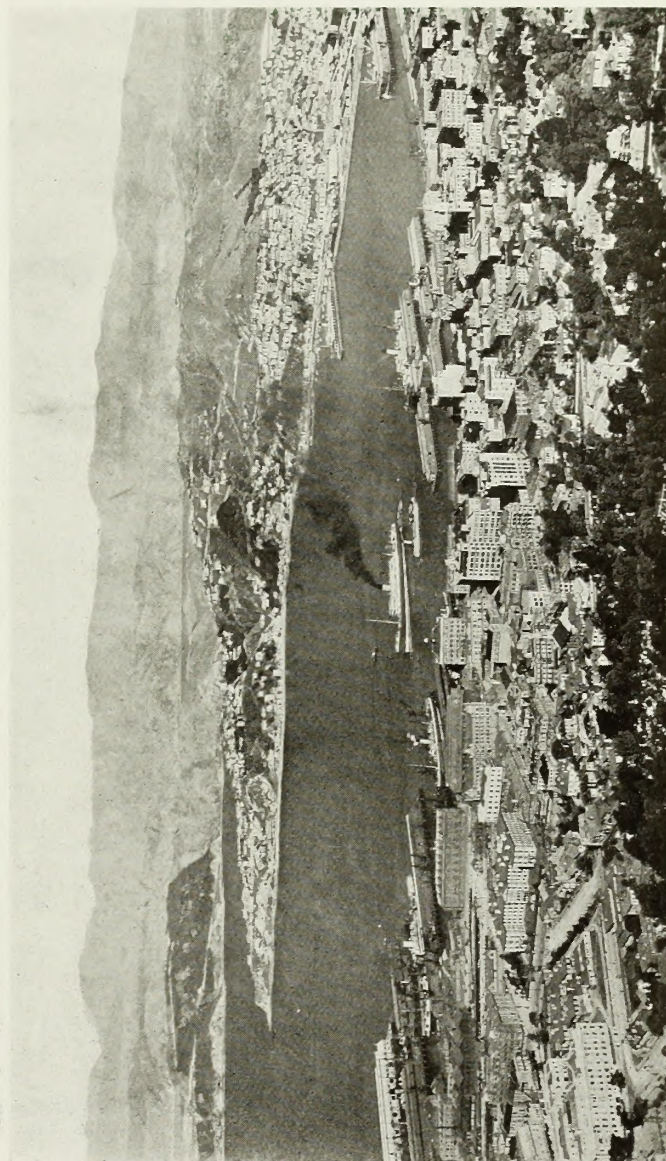
of the mountain of gold and leaden mines, dotted with many more, and joined with thousands upon thousands of leading mines, telling from the paper books, that below, spanning pools, basins, reservoirs, no less than, and even including such things, and with plenty of suitable proportions and ranges. Next the great region, and within close limits of the Main Frank highway, lies the famous Wairarapa Coast.

The Wairarapa displays remarkable Alpine characteristics along the full range of the great Southern Alps. It is almost such a splendid mountain range, almost as high as the Alps, where on the west coast of the island, reached by railway from Christchurch, through a tunnel, and the route to length, passing the main range, and the coast the mountains. From just Christchurch, where the route reaches down almost to sea-level. Many more, however, and take you on to the higher attractions of the region. The main range, and indeed, north of the extreme north of New Zealand, together with the mountains of the north of New Zealand, and interest to be found within the length and breadth of the Dominion, are more fully described in special folders and booklets, issued by the New Zealand Government Publishing Office and the Tourist Department, from whom full particulars as to time and means of reaching the various resorts may be obtained on application.

THE SPORTSMAN'S PARADISE

The name "sportsman's paradise" has not been applied to New Zealand without reason, for the country offers unlimited attractions for the pursuit of every form of sport.

For the sportsman there is a choice of a variety of sports, from the most popular and most accessible, such as golf, tennis, and the shooting of game, to the more difficult and more dangerous sports, such as the hunting of the wild dog, and the hunting of the wild cat, and the hunting of the wild boar.

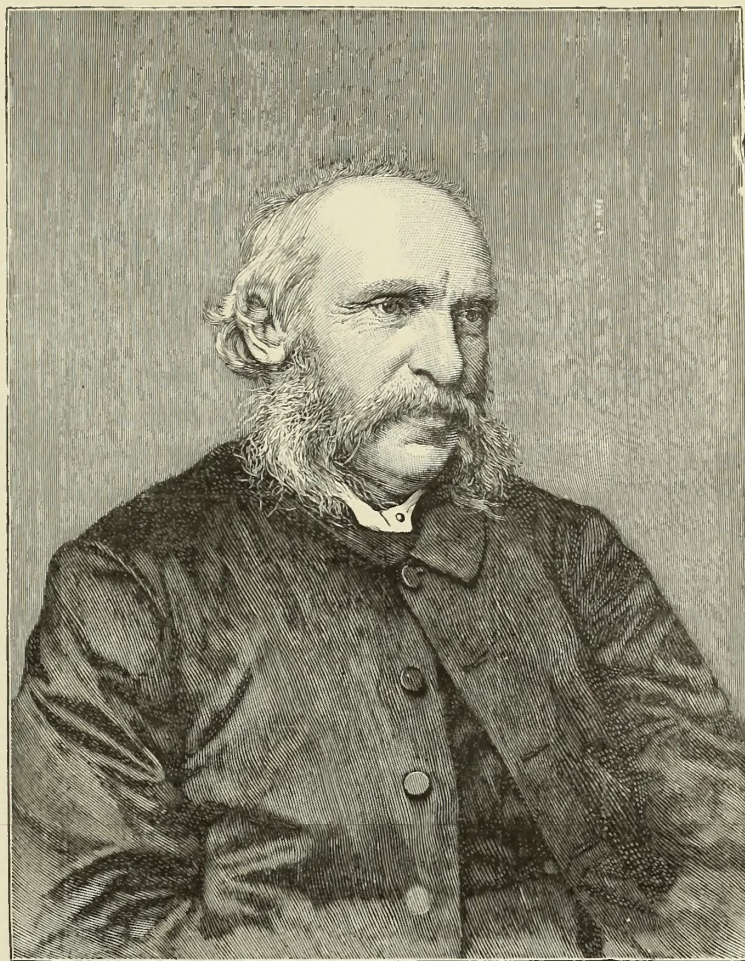


Wellington, the Capital City of New Zealand.

(See Page 50)

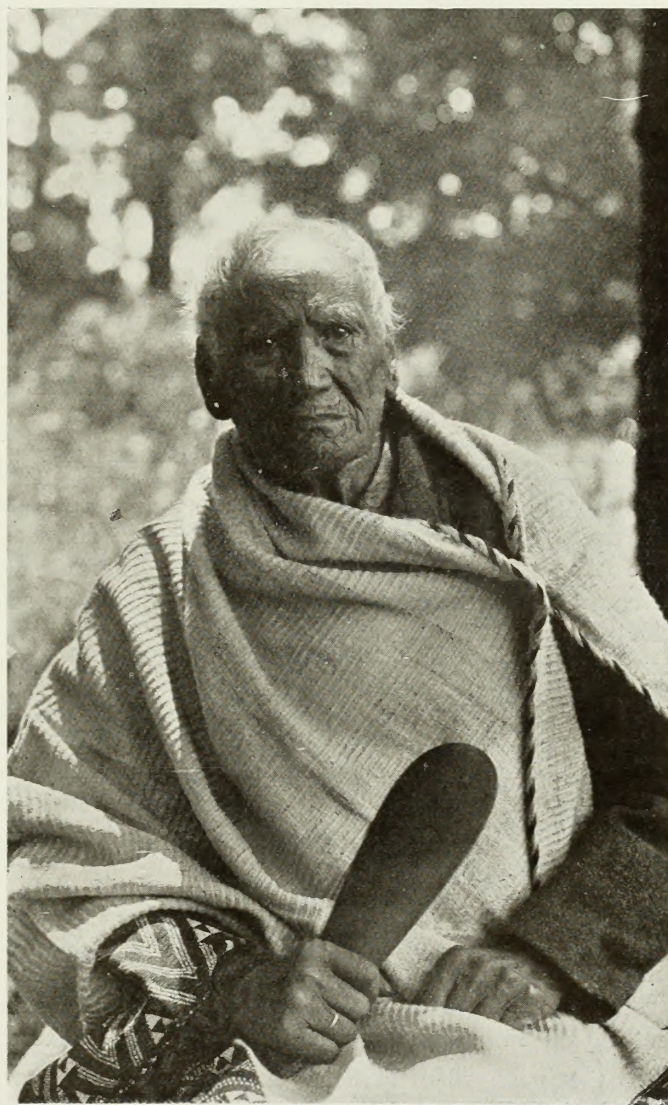
(not to be used)





REV D. M. STUART, D.D.

(See Page 52)



A Maori Chief and warrior of the old school, armed with a
"Mere," or stone club, for hand-to-hand fighting.

Survivor of Visit of the American Fleet to New Zealand.

August - 1913

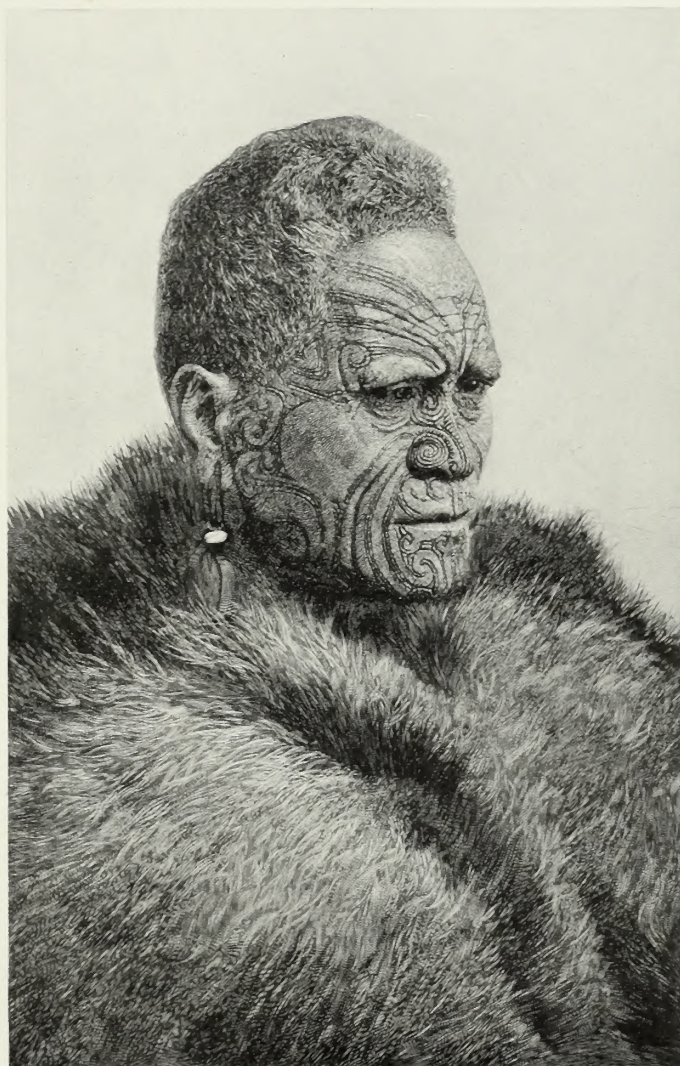
NEW ZEALAND'S EARLY AMERICAN ASSOCIATIONS.

The first American vessel to visit the island was the "Albatross" in 1842. She was sent to New Zealand by the United States Navy to collect information about the country and its people. The ship was commanded by Lieutenant James W. Wadsworth. She arrived in Auckland on 10th January 1842. The ship was the first of many American vessels to visit New Zealand. The ship was the first of many American vessels to visit New Zealand.

The ship was the first of many American vessels to visit New Zealand. The ship was the first of many American vessels to visit New Zealand. The ship was the first of many American vessels to visit New Zealand. The ship was the first of many American vessels to visit New Zealand.

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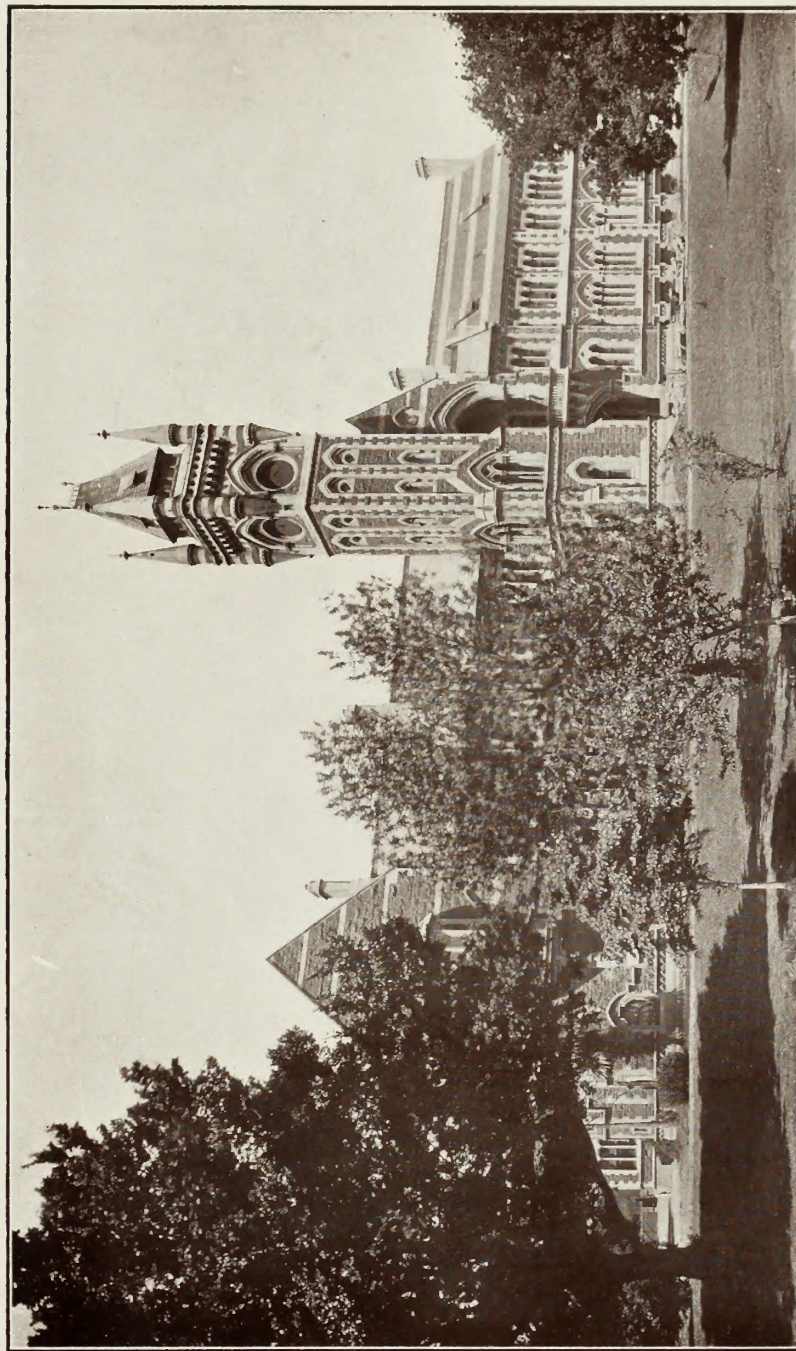


D 307

A MAORI WITH TATTOOED FACE

A PORTRAIT OF TAWHIAO, THE SECOND MAORI "KING"

(See Page 57)



UNIVERSITY OF OTAGO (Front View of Main Building).

Armstrong Photo.

(See Page 64)

(see page 101)

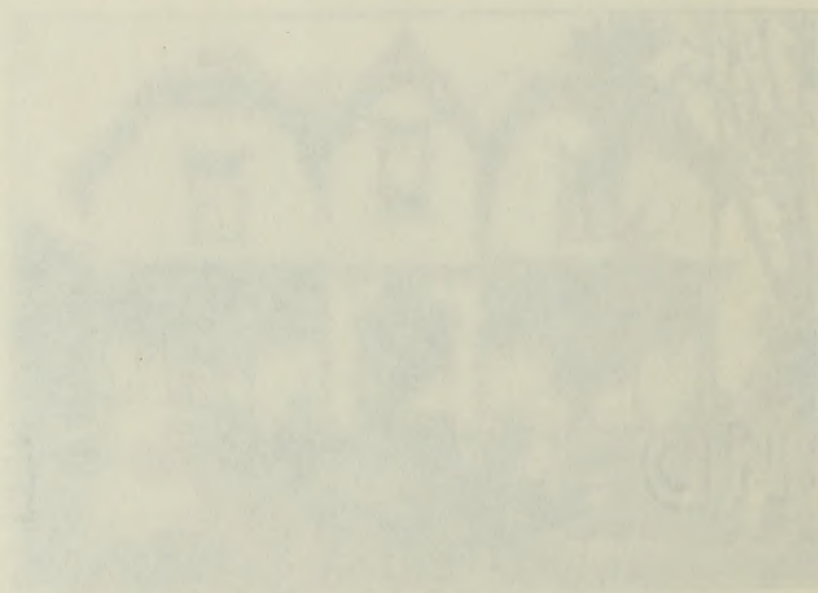
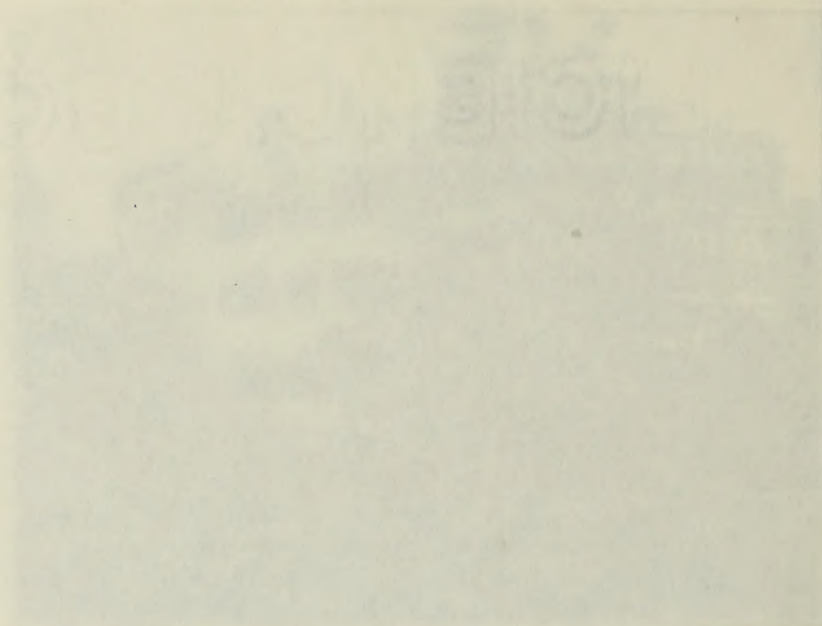




KNOX COLLEGE.

(See Page 77)

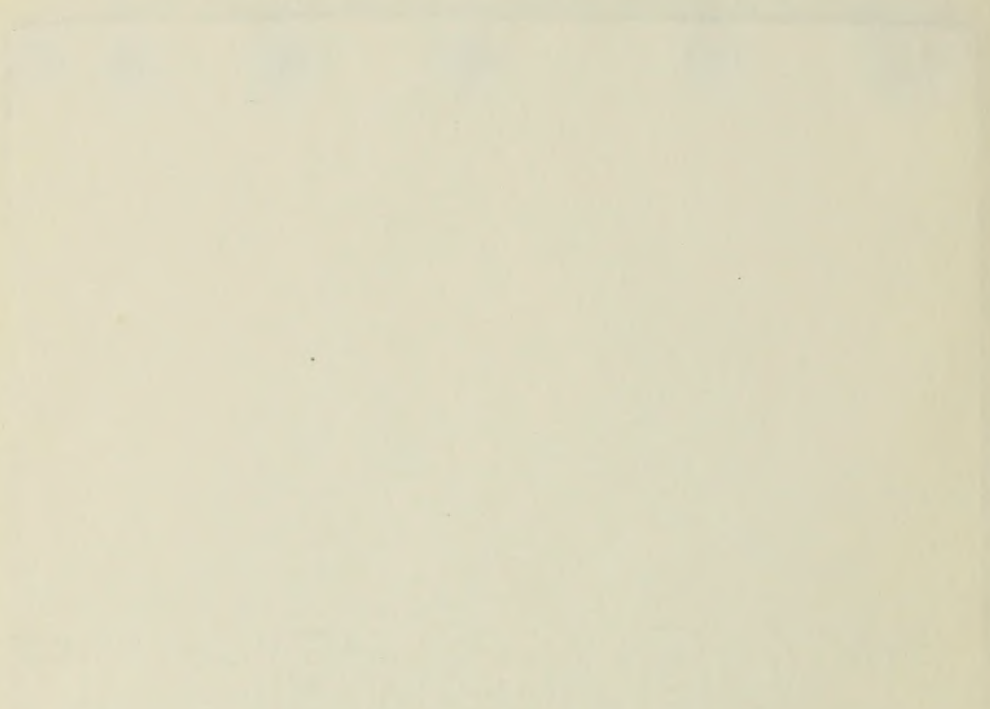
(1850 1852 1854)



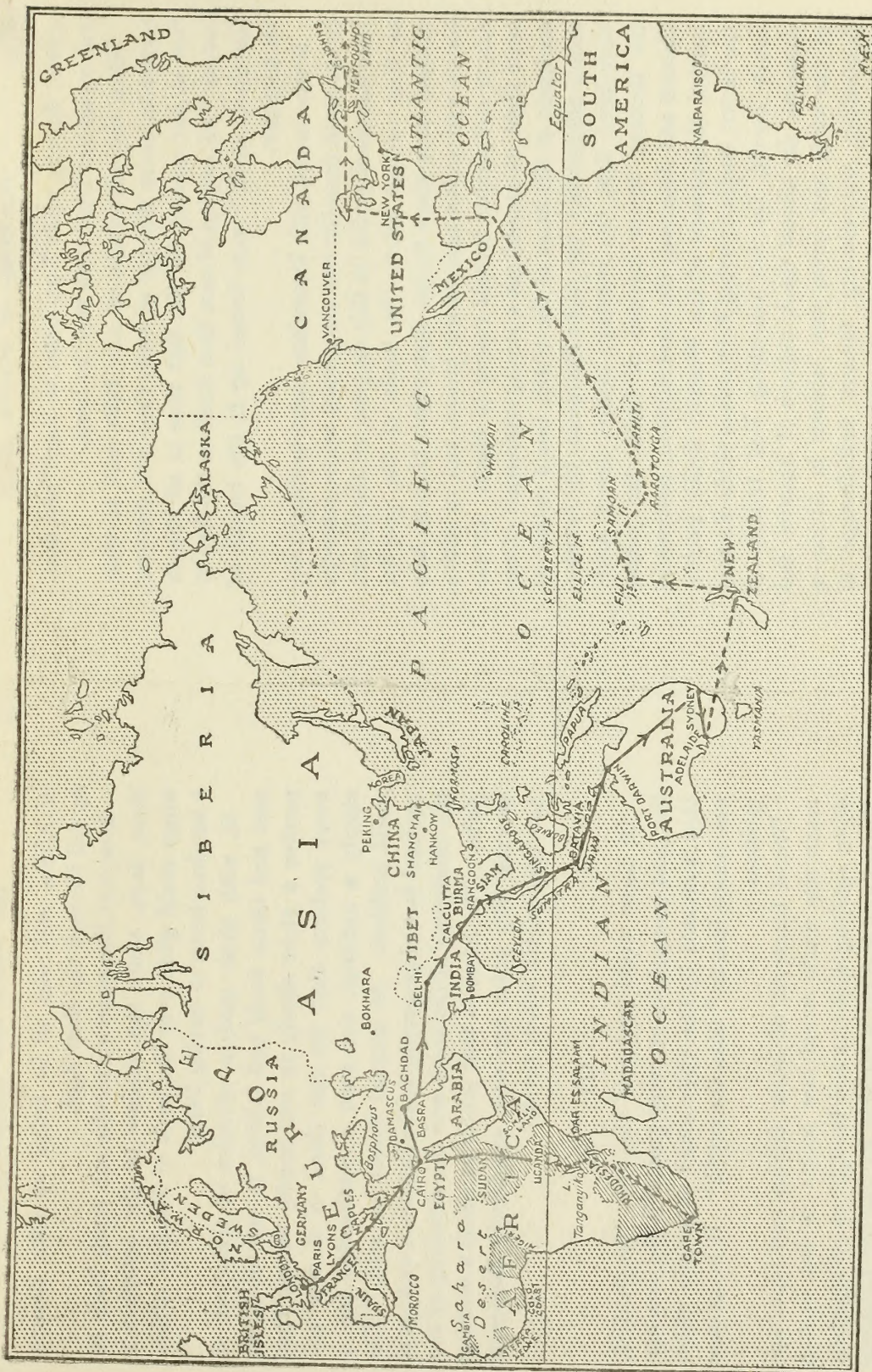


DR. JOHN R. MOTT.

(See Page 78)



(See page 78)



MAP OF THE WORLD

Showing the aeroplane routes mentioned on pp. 16-18. (The shaded portions of Africa indicate Britain's African territory, see p. 63.)

(See Page 85)

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